MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, AND GOOD WORK

HOWARD B. GROSE, D.D., Editor

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FOR SUBSCRIPTION RATES SEE PUBLISHERS' PAGE

ADDRESS ALL COMMUNICATIONS TO MISSIONS, ROOM 801, 118 E. 28TH STREET, NEW YORK

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The Publishers' Page

Our Aim: 100,000 Subscribers to Missions in 1910

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There are many live churches in our great West. From one of them, at Billings, Montana, comes this cheering message, written by Pastor Daniel G. Dunkin:

"Please find enclosed $35, for which send the magazine, MISSIONS, to the seventy names enclosed in this letter. This puts the magazine into almost every home represented in my church.

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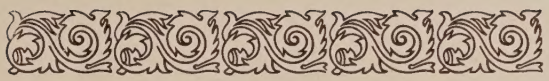
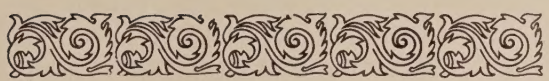


Take ye from among you an offering unto the Lord. Whosoever is of a willing heart, let him bring it, an offering of the Lord. . .

And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering . . . for all His service.

Exodus 35—5, 21



THE NEW SAN FRANCISCO: MARKET STREET, AT THE TIME OF PRESIDENT TAFT'S RECEPTION

MISSIONS

VOLUME I MAY, 1910 NUMBER 5

The Fruitful Word

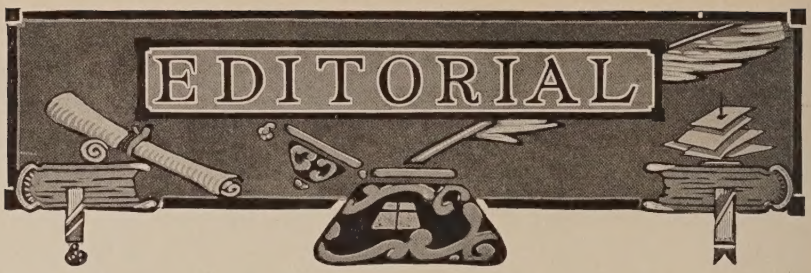
NEAR the beginning of that remarkable autobiographical, anecdotal and historical narrative which the venerable missionary, Dr. Henry H. Jessup, has recently published under the title, "Fifty-Three Years in Syria," we find an illustration of the far-reaching results that come from the fitly spoken word.

Not long after young Jessup had decided to become a foreign missionary, in 1853, when going out was much more of an event than it is to-day, he spent a Sunday in Newark and preached in the Presbyterian Church. He tells what followed in this way:

"I addressed the Sunday school and promised to write to the scholars, if they would first write me. I also proposed to them, that if they felt inclined on reaching home, they should write a resolution as follows: 'Resolved, That if the Lord will give me grace, I will be a missionary.' One little boy, James S. Dennis, did write such a resolution, as I learned thirteen years afterwards, September 23, 1868, when I went to Newark to give the charge at his ordination, and was a guest in his house. Mrs. Dennis told me that in October, 1855, her son Jimmy came home from hearing me speak, went to his room, and soon after brought her a written resolution: 'Resolved, That if God will give me grace, I will be a missionary.' She said to him, 'James, you are too young to know what you will be.' 'Yes,' he said, 'I did not say, I WILL be, but "if God gives me grace," I will be.' 'And now, to-day, you are to give him his ordination charge as a missionary to Syria!'

"Surely, the Lord must have inspired me to make that suggestion when I did, for Dr. Dennis has done more for the cause of foreign missions than almost any other living man. In Syria, where he labored for twenty-three years, he is beloved by all who knew him; and his Arabic works are classics in Arabic theological literature."

Marvellous the links in the chain of human influence, mostly invisible, but sometimes as in this instance coming into sight for our encouragement.



The Call to Efficiency

IT is now three years since a great change in our denominational affairs was initiated at Washington. In answer to an insistent demand for closer coördination of our denominational agencies the Northern Baptist Convention was formed. The progress made towards unification during these three years has surprised even the most sanguine friends of the movement. When the Convention meets in Chicago it is altogether probable that a constitution will be adopted which calls for coöperation which, both in kind and degree, has heretofore been unknown among us.

For many a day to come, however, the cultivation of unity will remain as one of the important tasks to which, as a denomination, we must address ourselves. It will be slow and difficult work to relate the many different agencies to each other and to the Convention. We have only to consider the work of the different State conventions and the problems which must be solved before these States are vitally related to the Northern Baptist Convention, to realize how complicated as well as important are the questions which have not yet been answered. Then, too, unification is more than mechanical jointure. There is a theory that when people are married the twain become one; but the theory does not always work out in practice. After all that has been done and all that may be done to unify the varied denominational interests, we shall utterly fail of securing anything of real value unless we have unity of spirit. We might far better not come together at all than to meet with hearts filled with suspicion and a tendency to impugn each other's motives. Differences of opinion there must be, and discussion of methods is not only to be expected but to be desired. But if we are to be stronger and more efficient as a denomination under the new regime than under the old, the cords with which we are tying ourselves together must be living; uniting us not only by formal agreement but by brotherly affection and mutual helpfulness. The cultivation of this spirit is the duty of every one who believes in the Convention and desires its welfare.

Increased efficiency, and that alone, will justify the formation of the Northern Baptist Convention. The individual Christian knows that his life will count for more by associating himself with other Christians, and so he unites with a church. The church feels that it cannot do its best work alone, and therefore enters into associational relations with other churches. The association relates itself to the State organization in order to get and to give more than would be possible for it when existing by itself. The Convention which includes all the State conventions, all the associations, all the churches, all the individual Baptists of the North, is but the rational extension of a principle recognized and partially acted upon from the beginning of our denominational history. We have abundant reason for assuming that Northern Baptists will be able to do better work for God by reason of the new association into which they have entered than they have ever accomplished before, notable as our history has been.

Efficiency in what? Certainly not in making "the wheels go round." That is

a very small matter when separated from accomplishment. Efficiency in the performance of the task which is ours. The Master has sent forth His disciples to continue the work which He began. We are of the number of those who have heard His voice and have responded to His call. We are sent to the vast undertaking of making this world over after the will of God. God's kingdom is to come and His will be done, as in heaven, so also upon the earth. Baptists do not exist for the sake of being Baptists, but for the sake of the world's redemption. Our machinery is not created in order that we may make more noise or attract more attention, but that we may contribute more than would be possible otherwise to the coming of the kingdom.

The measure of this efficiency may be found, in part, in money devoted to missionary undertakings. Thus far Baptists have not been largely liberal in support of missions. Individuals have made large donations, churches have honored themselves by generous contributions; but, as a whole, we have not devoted to the work of the world's evangelization a fair proportion of our means. We may not answer this indictment by pointing to our growth, either at home or abroad. God has blessed us in spite of our withholding. We shall never answer the demand that our Lord makes upon us until we devote a larger proportion of our means to the spread of the gospel. To bring about this truer proportion between income and benevolence is one of the functions of the Northern Baptist Convention. It seeks to increase devotion to Jesus Christ and so a more generous support of the work which is being done in His name. Something has already been accomplished, but we have only made a beginning. The "budget" is only a method that will be a success or a failure according as Northern Baptists are generous or grasping.

The Convention, then, must untiringly undertake to generate and cultivate the spirit of Jesus Christ in human hearts. It must bring to the members of our churches the needs of men and seek to inspire those who know the needs with a passion to relieve them. It must educate and educate and again educate. It must undertake to interpret the mind of Christ to its constituency. If Baptists show a disposition to evade responsibility for the world's evangelization it must refuse to keep silence. If we lag at the rear of the long line of Christian workers the Convention must prod and encourage and stimulate. To have organized such a splendid piece of machinery will be nothing to our credit unless, by means of it, we move forward under the guidance of Christ with new determination and to larger victories.

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The Financial Outcome

WITHOUT knowing the totals to a dollar, since the treasurers' offices were fairly swamped with the receipts of the closing month, enough is known to state that all three of the General Societies closed the year with small balances on the right side.

This outcome is a cause of great thankfulness. It is a notable triumph for the new order of things in our denomination. It proves beyond a question that we are on the right track. It settles the doubters, encourages the loyal and hopeful workers, and makes the future probabilities brighter.

It should be borne in mind that the contributions of the year from the churches, young people's societies, Sunday schools and individuals have considerably exceeded those of the preceding year when the special effort was made to pay off the large accumulated debts of the societies. The last year's budget called for an advance from these sources. And the confidence of the convention that decided upon this advance, in the belief that the denomination would rise to the missionary demands, has been justified.

This, too, in the face of conditions that would not have made it altogether discouraging if the response had been less satisfactory and sufficient. The national societies had been given the right of way in the year of special effort, and other causes that were held partly in abeyance

came in for their share of benevolence in the year just closed. More than that, the year has been a hard one for all people on salaries and weekly wages. While prices of necessities have steadily advanced, wages and salaries have remained for the most part unchanged. Many churches have in consequence found it more difficult to raise the current expenses, and pastors have certainly found it harder to live. It is safe to say that the great majority of the Baptists who are the supporters of our missionary enterprises have not experienced that prosperity which the politicians tell us the country is enjoying. Yet they have given to an unwonted degree.

The result is proof of the effectiveness of the budget-apportionment system. The reports show that pastors and people have rejoiced in their success in raising the budget, and in exceeding the sum. Churches that had failed to take any offering for one or another society under the old method, or want of method, have astonished themselves in raising apportionments which at first staggered them. We doubt if there has been a failure to respond in any case where the pastor threw himself enthusiastically into the effort and thoroughly acquainted his people with the new and better way of things.

Other influences have been appreciable. The impulse of the campaign of the Laymen's Missionary Movement has made the budget-raising possible in some places, and much easier in others. The Forward Movement has added not a little stimulus to the flow of the "stream of money" which, as a phrase, it has used suggestively. The denominational papers have rendered constant and most effective service, pressing the appeals of the cause in editorials, and giving large space to the General Apportionment Committee and to field news. We should like to believe that MISSIONS has contributed its share, and certainly the cordial reception it has received as one of the visible signs of the new order would itself help the cause. And back of it all is the new sense of denominational unity represented by the Northern Baptist Convention. Widespread and genuine gladness in the new era of closer coöperation and fellowship in all our work as a denomination is a factor not easily estimated but exceedingly important. One of the best features of our denominational life today is the spirit that animates it. We shall come to the Chicago meetings with thanksgiving and rejoicing, and gird us for greater things.

What Pastors Want

THE plea that comes from pastors more frequently than any other is for a coördinated budget, inclusive of current expenses and benevolences. With this would come a means of escape from the outside and incidental appeals that add to the burdens and embarrassments of the present situation. The church that adopts a budget at the beginning of the year, giving place to the various causes that ought to find place, and assigning to each cause its proportion of the whole, could properly decline to admit special pleaders to its pulpit. Of course there will always be flexibility. A church that adopts a budget, if it finds that the total has been raised and there is a special urgency condition or a capacity beyond the budget, will be ready to do what the circumstances require. But a systematic, orderly, carefully planned out program would be an immense relief both to the pastors and the people.

Under present conditions, the pastor has far too much responsibility for the church benevolences. He is the indispensable factor. If he is alive with missionary enthusiasm, the church will respond and the cause will prosper. If not, the church will fall behind its moral obligations and the cause will suffer. But even where the pastor is zealous and enthusiastic, recognizing the missionary needs, it is too great a tax upon him to have the same burden to carry year after year.

One thing the Men's Missionary Movement—for that name is more likable than Laymen's Missionary Movement, in the opinion of many—can do in our Baptist churches that will be of lasting benefit is to introduce the personal canvass, bring the whole membership into

the contributing line, maintain the missionary committee at the highest point of efficiency, and then put the sound business principles into the conduct of church affairs; making a combined and comprehensive church budget, having it adopted by the church at the annual meeting, and steadily working toward its realization week by week. This would mean a deeper spiritual life as well as a successful financial outcome. This would put new joy and power into the pastor's soul and sermons.

Ex-President Roosevelt in Rome

AFTER the Fairbanks incident in connection with the Vatican and the Methodists in Rome, it was confidently anticipated that adequate precautions would be taken to prevent any *faux pas* when the still more eminent American, ex-President Roosevelt, should reach the imperial city. The dispatches stated that an interview had been arranged, and that there would be no repetition of the unpleasant experience that marred the visit of an innocent and free American. But as though fate took a hand in it, the inconceivable blunder was made by the papal authorities of attaching a condition to Mr. Roosevelt's audience with the Pope, and that condition, of all things in the world, was that he should not repeat Mr. Fairbank's error; in short, he must promise not to go near the hated Methodists. Even candid Catholics admit that there was but one thing for Mr. Roosevelt or any other self-respecting American to do in the circumstances, and that thing he naturally and inevitably did—declined to have his liberty infringed in the least degree. His course, and his desire to avoid any action that might tend to increase religious animosities or cause sectarian rancor, will meet with the approval of thinking people everywhere.

Meanwhile Catholic prelates and editors have been roundly abusing the Methodist mission people in Rome again, charging them with offensive methods and unholy acts, and the Methodists have retorted, so that the account is about even on that unhappy score. It is not on this line that converts will be made or progress toward better things. It seems difficult for men to learn that real religion is not to be promulgated by any such spirit as characterizes both sides in this controversy.

The gain in the affair, for there is a gain, is in the further exposure of the pretence, narrowness and intolerance of the system that rules Roman Catholicism, and the sense of the ridiculous aroused by the anachronism of the entire incident. Can this be the twentieth century? Are men still upholding the exploded idea of a papal temporal sovereignty and the extra-particular functions of a papal court? What have papal nuncios and ambassadors to do with Him who said, "My kingdom is not of this world"? Is it possible that an independent American citizen, enjoying the hospitality of the United Kingdom of Italy, should for the sake of seeing a pope submit to the instructions that he must first go to the American embassy and there step from technically American soil into a carriage and not venture to alight therefrom until within an enclosure held to belong to a papal state long since only a historical name; and all this in order that said non-existent papal state might not be defiled by a visitor who had first set foot on Italian soil, because Italian soil had been appropriated by those who had the right to it? Does it not seem like a dream? The "divinity that doth hedge a king" is but child's play to this kind of assumption. Well, let us be thankful that the seat of papal pretension is in Italy and not in this country, and that American citizens of the stamp of our ex-President and ex-Vice-President, both broad-minded men of the furthest remove from sectarian spirit, have not yet learned how to "go to Canossa," nor are likely to learn. The system which Rome represents and which Professor Bartoli describes on another page does not seem to fit in with the principles of a democracy where men insist on being free without let or hindrance when it comes to matters of religious faith and conviction.

Note and Comment

THE city constitutes one of the chief problems of civilization to-day, and MISSIONS in this anniversary issue invites its readers to a broad presentation of the subject from many points of view. The array of writers is attractive, beginning with Dr. Josiah Strong, who has been a student of city problems for many years, and including Prof. Shailer Mathews, Dr. Burlingame, Mr. Sears, and other experts in city work. Our aim is to impress this subject so deeply that the call of the city for more effective combination of our Christian forces will be realized and met. It is a relief to have one's thoughts turned from the city congestion to a hill country like Assam, where some of the most interesting work is done among the hill peoples. This field is also thoroughly covered. An article not to be missed is the interview with Professor Bartoli. It is a great thing to get facts from the inside. But the number is too large and varied to consider in detail. There is no page in it to skip from the front colored cover, showing State Street, Chicago, to the last cover page, which ought to interest the housekeepers. MISSIONS presents itself with its best compliments to the Northern Baptist Convention, and hopes for such an endorsement by that august body as will speed the subscription list to the fifty thousand mark long before the holidays come around.

¶ We have reason as a denomination to sing the doxology, offer a prayer of devout gratitude, and then plan to do even better the coming year. The American Baptist Foreign Mission Society reports that the books close with a balance somewhere between $500 and $2,000. The exact amount cannot be stated, as we go to press, because of the overwhelming mass of detail poured in upon the treasurer's office in the last ten days of the twelfth month. But the great fact is that the Home, Foreign and Publication Societies all show a clear balance sheet. It means a great deal that our Societies do not have to begin the year 1910-11 with the short but ugly word "D-E-B-T" staring them and the people in the face.

¶ The total contributions received by the Home Mission Society for the year ending March 31, 1910, from churches, young people's societies, Sunday schools and individuals amounted to $379,375.89. The amount received from the same sources in 1909 was $351,582.64, showing an increase this year of $27,793.25. This increase comes from individuals, so that the churches gave just about the same amount as last year. The cash balance in the treasury, after paying all obligations for the year, is about $750, not an over large amount, but vastly better than a deficit. It is significant that of the total $379,375.89, the great sum of $243,175.76 was received during the month of March, leaving $136,200.13 for the receipts of the other eleven months.

¶ May is the month of great meetings this year. There is the Men's Missionary Congress in Chicago, May 3-6. The Northern Baptist Convention meets in the same city May 6-11. The Southern Baptist Convention meets in Baltimore, May 11. The International Sunday School Association meets in Washington the week following. Even the most indefatigable meeting-goer could hardly ask for more large and important gatherings in one month.

¶ The Woman's American Baptist Home Mission Society will hold its annual meeting in Chicago on Thursday evening, May 5, in Mandel Hall, where the Convention and Societies are to meet, continuing on Friday morning. A memorial service for the late beloved president, Mrs. Nuveen, will be held Friday afternoon. The Society closed the year with a surplus of $3,000, and total receipts of $188,044.33. This is a remarkable record. The Woman's Foreign Mission Society of the West received $81,404, and has reduced its debt by $10,000, leaving a debt of $6,068. It has thus been a record year all around.

¶ MISSIONS will expect some interesting articles from the commissioners who are to investigate the Soudan for the Foreign Mission Society. What the most of us do not know about that region will afford plenty of room for Dr. Myers and Dr. Franklin to fill up with accurate information. We wish them a healthy and happy as it certainly will be a hazardous and hard expedition.

¶ MISSIONS intends to have a department of Practical Methods, also one that shall consider especially the matter of stewardship. The Methods department will be suggestion and teaching by example, and if Dr. H. C. Applegarth looks after the Christian Stewardship page there will be no lack of light or emphasis upon that subject. In this issue we present a missionary meeting plan tried with success by one pastor. Next month we shall present a plan of stimulation toward budget-raising which has been employed by one of our wise laymen, Mr. W. D. Chamberlin of Dayton, Ohio. We are sure that plenty of material will come from pastors and laymen along all lines of practical effort in church and missionary work. Sure also that these features will add to the value of MISSIONS. We aim to make the magazine indispensable.

¶ At the Bible Institute held in Coamo, Porto Rico, the native missionaries were asked to bring in a list of the three favorite hymns of the one hundred or more that are sung in the churches on the island. The first favorite proved to be "How sweet the name of Jesus sounds in a believer's ear," an excellent translation of which is found in the Spanish Hymnal. Jesus was the heart and center of all three hymns fixed upon, "and this," says Missionary Superintendent Rudd, "I take to mean that He is the heart and center of the preaching heard from our pulpits." Wherein may be read the secret of the steady forward movement in Porto Rican mission work.

¶ For the illustrations of the University of Chicago we are indebted to the University Press, which now issues a formidable list of publications and worthily serves the world of letters, science and theology. In the treatment of the city, acknowledgments are due to Rev. Charles H. Sears, chairman of the Convention Commission on City Work, for cordial coöperation.

¶ Militant Christianity has not yet gone out of date. We note that in the farewell ceremonies attending the departure of Dr. Johnston Myers for the Soudan, one feature was the presentation to the pastor and commissioner of $50 "for a gun," besides a water-proof watch. Just what the good doctor is expected to do with the "gun," and whether or not he knows how to shoot one, we are not informed.

¶ Some judges are keener than others. For example, a Philadelphia judge recently sentenced a foreigner who had not been in this country more than two months to five years' imprisonment for putting a dynamite stick on a trolley track. A New York judge who had two perjurers before him, found that they had not been in this country two years, and promptly ordered their deportation. That is the only proper thing to do. Instead of putting a five years' burden on Pennsylvania for the support of an alien, the judge should have sent him back to his native land. There should be some way to inform judges on this important point. If we cannot keep criminals from coming into the country, we can certainly send those out of it who commit crime here before they have reached the three years' limit. And such examples of deportation will go much further to prevent the commission of crime than any jail sentence.

American Race Prejudice in the Philippines

By Rev. Charles W. Briggs

MISSIONARY AT JARO, PHILIPPINE ISLANDS

EVERY American should thrill with pride over the unselfishness of America in the Orient. Japan, Korea and China are not unaware of the great debt they owe America for repeated unselfish intervention in their affairs for decades past—always in the interest of the Oriental, and to the cost of America. No other foreign nation is so well loved in these countries; no other foreign people has such an influence there, and is so constantly studied and imitated and patterned after.

And yet, no other people is so imbued with a small, despicable, un-Christian race-prejudice as are the Americans. Where the Englishman looks upon the Oriental as an inferior and childish branch of the human family; and the Frenchman and German and Dutchman look upon the Oriental as a weaker people whom it will be comparatively easy to exploit and turn into perennial fountains of revenue; the American in the Orient has more the air of being sole representative of the human race, and the Oriental is classed as a sub-human species that may eventually develop, through long periods of progressive development, into the *genus homo*.

California is not the only State, nor are Californians the only Americans, who have proven themselves utterly unable to treat Japanese and Chinese as fellow members of the one great human family. The inherent American prejudice against the Italian and the Slav is only intensified when brought to bear upon the Oriental.

Be the historic reason for this race prejudice what it may, it is utterly unjustifiable and squarely at cross purposes with Christianity. The scientist, with his microscope, can easily distinguish between the blood of a pig and the blood of a guinea-pig; he can tell with his glass which is the blood of a horse, and which the blood of dog. But if you take to the scientist the blood of the Hottentot, the blood of an Esquimaux, the blood of a highly cultured American, the microscope can distinguish no difference. Science in the nineteenth century learned what St. Paul declared in the first: "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth." In this glorious day of light, with the verdict of science and of evolutionary philosophy reaffirming the ancient and inspired declarations of Scripture that there is but one human family and that all men are brothers with common blood flowing in their veins—in this day what is more small and despicable than false pharisaism and prejudice of race threatening to simply defeat every

HOME OF DEACONESS, BARRIO RIZAL

great and humanitarian and Christian impulse and endeavor and tidal movement of the times? In the day of enlarged intercourse between the nations, the day when the weaker are, as never before, in a position to be really helped by the stronger; in this day when the people of more advanced civilization are intermingling, as never before in the history of the world, with the peoples of less opportunities but of the same blood and the same high aspiration and capacity; when, as never before, the more backward and weaker races wish and strive to learn from, and to pattern after the stronger races, and to profit so far as may be by the progress they have made—in this time it is hard to think of anything more unlovely, more contrary to the spirit of Jesus, and more fatal to every fair prospect and promise of a great world movement of regeneration and enlargement of life.

There is no one element in the whole Philippine problem to-day that is more disheartening, and that has more promise of eventually overthrowing and defeating that great purpose of America to act the part of "Big Brother" to the Filipino, and help him to stand on his own feet and become an independent people with a democratic government of his own, than just this small, unlovely and essentially pagan race-prejudice. The American nation has spent hundreds of millions of dollars, and poured out patriots' blood like water to the ground, in the most unselfish and most Christian imperialistic endeavor that this world has ever witnessed. A magnificent start has been made during the past twelve years toward delivering the Filipino people from grip of a past that was without hope, and that was literally dragging them down to extinction and oblivion. To-day all Filipino hearts thrill with a splendid hope, and the best of them are making almost superhuman efforts to avail themselves of the opportunities of the hour, and to prove to the world the worthiness of their ambition, the quality of their aspiration.

But as progress becomes more and more evident, and the Filipinos rise to the standards we are placing before them, and demonstrate their quickness and capacity for acquiring all the arts and attainments we offer them, racial antipathy against them grows and manifests itself in nearly every American that comes into contact with them. Some of the highest officials who have represented our government in Manila have been openly and repeatedly denounced in the native press with not even showing race and social toleration. Many of the minor government employees, many if not indeed most of the American teachers, as well as American residents and even some Pro-

CHURCH OFFICERS, BARRIO BURGOS, ILOILO PROVINCE

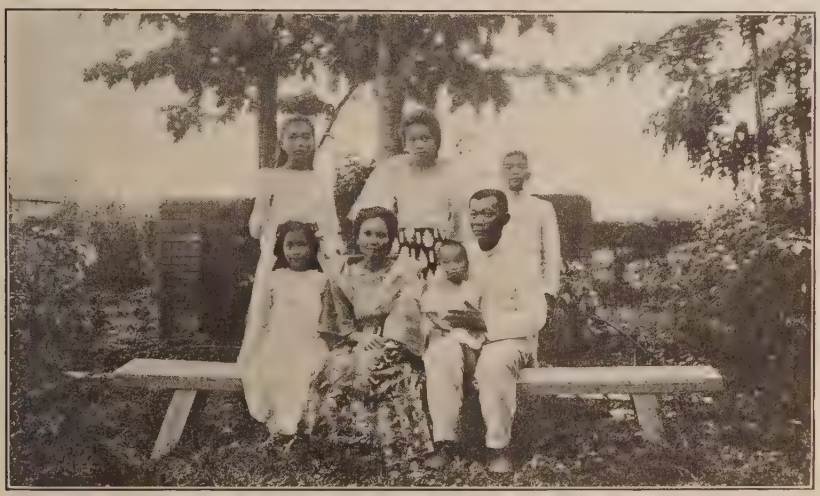
testant missionaries, are openly charged with race-antipathy. It is the rare thing, pathetically rare, to find an American, after any considerable residence among the Filipinos, who has a good word to say for them, and who is not continually, in public and in private, berating and disparaging the whole Filipino race.

And the Filipino, particularly the upper-class Filipino,—the one who writes the editorials, and holds office and leads public opinion,—is exceedingly sensitive. This upper-class Filipino is a "lad of parts"; he has a quick, logical mind, and an astonishingly wide horizon; and he won't be "fooled" if he can help it. At first, after Dewey and Merritt and Otis, as he felt, broke faith with the Insurgent leaders, he misunderstood American purposes and came to fear American dominion more than he feared reconquest by Spain, and he fought our armies like a hero for two years, till finally overcome by moral suasion, not by sheer force of arms. Then this same Filipino became enthusiastic over America's intervention in his Archipelago, and set about learning and putting into practice American ways and principles of government and industrial development, as well as the American educational system. But his whole-hearted acceptance of American intervention he found rewarded with a haughty curl of the lip, and an unmistakable attitude of race pride and race intolerance. This cut him to the heart, at first, then he saw that for him there was only social and moral peonage and serfdom along this way. From this prejudice that was thrown in his face at every turn by officials and private citizens, which he met in the streets and had flared in his face by the American papers, and which made every banquet and public reception he attended a means of increasing his shame, the leading class of the Filipinos, almost as a man, arose in opposition and resistance to a system of social and moral slavery that they dread worse to-day than they hated the Spaniards. Life without honor, without self-respect, and racial self-respect, is as unthinkable to the Filipino as is "losing one's face" to a Chinaman. Rather than lose face, the Chinaman will generally commit suicide. The Filipino will always be restive and rebellious and filled with bitterness while dominated by a race that will not treat him with respect.

BOYS IN DORMITORY SCHOOL CONDUCTED BY REV. C. W. BRIGGS, ILOILO

This is the reason that the famous Federal party, the strongest party of the Filipinos in 1901, which advocated federa-

tion of the Archipelago with the American nation, in 1903 found itself a shibboleth without a follower, and all its leaders "Immediatistas," or of the "Partido indipendiénte," while the more moderate and conservative ones formed the *"Progresistas."* All of these political parties to-day active in the Philippines, advocate, indeed posit as their central plank, the demand for entire independence of America. They only differ as to the time and manner of acquiring this independence. The "Immediatistas" were victorious in all except two provinces in the islands



SEÑOR AMBROSIO SESÓN, DEACON OF CHURCH AT JARO, AND HIS FAMILY

last fall, and their platform calls for immediate severance of all relations with America and the immediate founding of an independent, autonomous government. Many of the leaders in this party will tell you frankly that they know their unfitness for such a step. They know the perils of it. But these perils they count as nothing to remaining under the dominion of a people who despise them and will not treat them with respect. Their pride is great and their sensitiveness keen. Their present position is to them simply untenable and unendurable. Protest they have, and protest they will. One branch of the "Immediatista" party openly advocated in many provinces, including my own province of Iloilo, the invitation of Japan to supplant America in the Philippines. They dread the Japanese, and know well the unhappiness of Korea under Japan's aggressive and selfish sovereignty; but they do know that the Japanese would not treat them with social hauteur, make them feel like intruders and impostors in their own country, and openly call them "Niggers."

After reading the Filipino papers for years and coming to know their point of view, I am convinced that but for this one obstacle, the Filipinos would give America all the love and gratitude that we wonder to find they do not feel. They would also be ten times more enthusiastic over our efforts as teachers, fellow-workers in establishing stable government, developers of latent resources, and Christian missionaries. They have little fear that we will exploit their resources; but they have found that we despise them, just as they claim the Friars despised them. And they will never willingly submit to put their head on this block. They will go to any extreme before they will sacrifice their one supreme asset, self-respect. Can we not honor them for this?

And to think how small are the

NEGRITOS AND ONE OF THEIR HOUSES, JANIWAY, ILOILO PROVINCE

grounds, how utterly lacking the justification for our prejudice! In the schools, Filipino children surpass American children in teachableness, and in capacity to learn lessons and acquire character. This is the testimony of Mr. Valentine, the principal of the Jaro Industrial School, who had years of experience as a teacher in America before going to the Philippines as a teacher. President Taft testifies that there are no more capable lawyers in any nation than he has found in the Philippines. All civilized peoples may well pay reverent respect to the nation of José Rizal, whose career in European universities and whose linguistic and literary achievement are one of the assets of humanity, as well as is the heroism of his martyr death while still a young man. The aspiration of the race that has for decades looked to America, and American democracy, as its great ideal and pattern; the people who equal or surpass us in love and respect for Washington and Lincoln because they were deliverers of a nation from bondage into liberty, the loftiest of human aspirations and endeavors, should cause a mighty response to vibrate in every American heart. The natural attractiveness and loveableness of the Filipinos, of all social classes; their delightful courtesy, their naive generosity, their childlike simplicity and credulity that would easily open for us every door to their very hearts, did we but deserve to enter there and know how to repay trust and love with something other than pride and despite and insult—these things and much more should make us incapable of this shameful racial antipathy that is already defeating every endeavor and sacrifice that has been made for the welfare of the Filipinos. Even though the American people knew nothing of the transforming love and beauty of Christ, it would seem incredible that the Americans in the Philippines should be outdone by Englishmen and Scotchmen and other European business men in the islands, in the matter of appreciation and social toleration and even of warm fellow feeling for the Filipinos.

Racial antipathy, after all, is only a matter of mental habit. Our wills can easily remedy this whole situation. It is quite as easy for us to think of and speak of the Filipinos as brothers, as members of the same great human family of God's children, as to despise them because they have not had the centuries of environment and development we have received. President Taft has been a leader in the right direction in all this matter, but he

SCHOOL-HOUSE AND CHAPEL, BARRIO RIZAL, ILOILO PROVINCE

has not been followed; indeed his unpopularity with most Americans in the islands was due to the fact that he loved the Filipinos, and loves them yet. The American people as a whole and as individuals must follow the great leader who is now at the helm here as he was there ten years agone. It may not be that the opportunity to rectify this great mistake in our attitude toward the Filipino is gone. There is a bare chance that we can still save the day. Every press must protest the wrong, every platform demand a change of front in this respect, and every individual American train himself to know the facts, and know the frightful cost of being so small and mean, and to count for at least one on the right side. The Filipino would almost forgive the past if he had assurance the future was to give him the treatment he craves from Americans. He does not crave political independence, but he unflinchingly demands his self-respect and will never yield it to our antipathy. This makes him worth while.

TRAIN ON THE NEW RAILROAD TO JARO

THE HOPE OF ITALY LIES IN A PURE GOSPEL PREACHED IN THE SPIRIT OF LOVE

INTERVIEWS WITH CHRISTIAN LEADERS

Religious Conditions in Rome

As Viewed by Professor Giorgio Bartoli, of Florence

ONE of the most interesting representatives of religious progress in Europe to-day is Professor Giorgio Bartoli, who has been spending some time in this country, lecturing on Dante, Modernism in Italy, and other subjects. An Italian of culture and learning, for twenty-seven years a loyal member of the Society of Jesus, for twelve years a Jesuit teacher of science, literature and languages in India, and in other years a teacher in Jesuit colleges in Ireland and Italy, for five years a regular writer on the staff of the Jesuit magazine *La Civilta Cattolica* of Rome—it will be seen that he has had a wide and interesting experience and held an honored position in his Church. Why he is now a member of the primitive Waldensian Church in Rome instead of the Roman Church, he tells in the preface to his enlightening book on "The Primitive Church and the Primacy of Rome." It was the Editor's pleasure to interview this distinguished preacher and teacher, who is thoroughly familiar with social and religious conditions in Italy at the present time. He readily gave permission to publish in MISSIONS any portions of his address on "Modernism in Italy," and also to enrol his name among our regular list of contributors. The testimony of such a man concerning the nature of Roman Catholicism is from the inside, and bears great weight.

In personality Professor Bartoli is winning. His spirit is sweet, and he did not allow it to become embittered by unjust treatment. His dependence is upon the ultimate supremacy of the truth when it is presented to men in the right spirit and way. Firm in his faith, believing in the purpose to which he is devoting his life, he does not think one wins by merely antagonizing. That a writer could publish what he has said concerning the Romish Church and not have his books put on the *Index Expurgatorius* of that jealous body is well nigh inexplicable. It is in such religious teachers as this that Italy is to find its largest leading into a new type of spiritual life. For with the intelligent Italians the issue is not Roman Catholicism or Protestantism to-day. It is a new Italian Church with a true spiritual life, or rank materialism and infidelity. For them the Papal Church is dead; whether any religious faith shall succeed it is to be seen.

The story of Professor Bartoli's change of religious conviction and church relations will be told subsequently. It forms an instructive chapter by itself. Just now Italy has been brought to the front once more by the Roosevelt-Vatican incident, and we all wish to know about the religious conditions from the Italian point of view. Hence the interview turned chiefly upon that.

A CONSISTENT SYSTEM

EDITOR. If it is proper, Professor, I should like to ask your opinion of the Roosevelt incident?

PROF. BARTOLI. The affair conveys a lesson to Protestants. There is a grow-

ing inclination, I should say, from what I have read and observed here, to consider the Church of Rome as one of the great Christian denominations. This is a theological blunder, in my opinion, tending to hide the truth. Of course, when I speak of the Roman Church I am speaking of the theology and the system. In the Church are found many beautiful and saintly souls. Now, the system would deny that it is one among denominations; it claims that it is the only Church, and outside of its pale there is no salvation. When it is so intolerant, it is a mistake for Protestant bodies to rank it as of their class. When Mr. Fairbanks was refused audience with the Pope, on account of his recognition of and membership in a denomination which the Church regarded as anathema, the Pope was simply consistent with the system. When Mr. Roosevelt was denied, unless he would agree to the papal dictation, again the Pope was consistent with his system. According to this system, the Roman Church is the only Christian tree. The Baptist Church may be a branch, but it has fallen from the trunk and is fit only for the fire; and so with the other Protestant branches. Intolerance is the fundamental principle of Romanism, as I and many another have found out by experience, and the system never changes. It is deemed all right for the Church to be intolerant and to make proselytes, but it is all wrong for Methodists and Baptists to do the same thing. It makes a difference, you see, whose ox is gored.

ED. Why does the Pope single out one denomination for such especial hatred?

B. Because of a difference in methods of propagandism, probably. As for intolerance, truth is intolerant; a church that is a living church is intolerant, but there is intolerance and intolerance. My truth is intolerant, but my spirit is not. Roman Catholicism is intolerant in another way. The Methodists have their way, and it seems peculiarly offensive to the Vatican authorities. My own experience confirms me in the belief that the best way to propagate the pure gospel is to preach it, live it, exemplify it; that this accomplishes more than constantly proclaiming the false doctrines of others. Many minds, many methods; and the Church that has persecuted the sects for centuries and sought to proselyte the earth has little right to deny others the privilege to do as they think wise.

PROTESTANT MISSIONS IN ITALY

ED. What is your opinion of Protestant mission work in Italy as a whole?

B. I should hardly feel competent to express an opinion, but I regard it as highly important and beneficial. On one point I am firm. We as evangelicals must not give way to those who say, Do not preach to Roman Catholics. To the Baptists I say, if you want your church to be alive, you must continue your mission work in Catholic lands. If you cease your missionary work, you poor Baptists will die. I must give this testimony to the Baptist mission work in Italy, that it is needed and helpful, because the Baptists believe fundamentally in the Bible, and the Bible is what the Italians must be taught to know as it is.

ED. You would have the missionary work enlarged, then?

B. Yes, very much, along the best lines. The missionaries should be men of the highest intellectual and spiritual type. There is an erroneous opinion in America concerning the Italian people. We are all judged by the great numbers of immigrants seen in common labor here. If Protestant missions in Italy are to influence the people of culture and leadership, there will be a call for the brightest and strongest men.

ED. Is there hope for missionary work, if done on this high plane?

B. Assuredly. Do not believe that the Italians are impervious to the pure gospel. But you must remember that they have been bred in superstition. Imagination is an Italian trait, and this vivid imagination has been made pagan. Unless the people have beautiful images they cannot see the religion. Romanism has not Christianized, it has paganized them. Hence, you must be patient with them, and teach them the Bible. When you have won their confidence and given them the truth, they will be ready to open their purses. They are generous when they believe. Though poor, they

are ready to give when they feel that the church is in need. There is a Roman Catholic Society in Turin which, through the medium of a paper, raises two hundred thousand francs a year. That is the spirit. Another thing: You should look after the Italians who come to this country, because you have an opportunity to evangelize them, and this will mean an accretion of valuable material to your membership, good for your country, salvation for the Italians here, and a strong reacting influence upon their fellow countrymen abroad.

PRESENT RELIGIOUS MOVEMENTS

ED. What would you say of the religious conditions in Italy at the present time? Is there any general movement among the priests, similar to your own case?

B. There is a movement, but it does not lead to Wittenberg, that is, to Protestantism, but to agnosticism and infidelity. You see, the priests are not taught to look upon the Bible as the Word of God. The Bible is a secondary thing with them, as with their teachers. The priests read some parts of it, but not as authority. The Church is the supreme authority. If I am evangelical, it is because I love the Bible, esteem the Bible to be divine, read it before I do the books of men. One day I met a priest of great eminence, and proposed that we make up a creed. When it came to the Bible, I asked him about the Old Testament. No, he could not accept that. How about the New Testament? Yes, he would accept that, but not John or the first and second of Luke. Finally, there was nothing but the Sermon on the Mount that he was willing to assent to. That is one result of the higher criticism and of modernism as it has affected the more intellectual priests. I should say that ninety per cent. of the young clergy in Italy are turning toward infidelity. And this is the fate of Italy, to become infidel, unless we can reach them with the gospel. For Roman paganism they are substituting that of Hegel and Kant.

ED. Have you experienced any danger from persecution since your secession from the Church?

B. Not the least danger. The Italian government is a good government. I try to state my opinions in a very Christian manner, to be persuasive rather than offensive. I have many good friends among the clergy. They know my record, and respect my course in following my convictions. Many of them would give a great deal if they could see their way clear to follow my example; but it is a difficult thing to do. The only danger for a missionary in Italy to-day is a course that will arouse the priests to personal anger. For example, I was to preach in a church, when I heard that a preacher the week before had attacked the morals of the Romish clergy. I refused to preach there. I believe it a mistake to stir up in public the hatred of the priests. It is holding up the gospel, not knocking down the clergy, that will win the people. As a result of my course, there are priests and monsignori who write me and say, Preach, and help us to reform this blessed church from the outside. But I do not think such a reform possible. Neither do I think that reform from within is possible, for the Church has no power within herself to accomplish it. The real reformation of such a system must destroy it.

ED. How, then, shall a pure Christianity contend with the Roman Catholic Church?

B. According to the example set in the commercial world. The Roman Catholic Church is the greatest religious trust in existence. We must contend with it as men do with any other trust, by wholesome, sane, patient and energetic competition. This will in the end win the day, for all trusts are ultimately doomed in an age of democracy.

ED. What has been the effect of the Modernist movement in Italy?

B. Generally disastrous. This was a laymen's movement at first, but it passed to the university and theological teachers and the clergy, and swept Italy between 1900 and 1905, when the reaction came with Pope Pius X's rigid decrees. The Church is very unpopular with a large part of the Italian people, owing to its alliance with the foes of a united Italy, and to the fact that it has for cen-

turies been the organized oppressor of the people, the deadly enemy to all but Roman ecclesiastical culture, and the official preacher of superstitious and intolerant Christianity. All this has alienated the educated classes of Italy and a large part of the people from the Roman Church and its priests. Modernism has increased the alienation, but has not arrested the tendency to substitute materialism and infidelity for the Church. The situation is very serious to-day.

ED. What do you see as the outcome?

B. That is a difficult question. What I hope for, and what I am devoting my life to, is a revival of primitive Christianity, a return to the gospel teaching of Jesus. I have a vision of a National Italian Church of this purely Christian type, democratic and scriptural. All missionary effort should tend in that direction. It is useless to think of perpetuating sectarianism of foreign breeds in Italy. Rather let us pray for a united Christian church, in which the truth shall make men brothers and make them free. This is what I am preaching everywhere, and for this I am working.

As the Editor thanked the Professor, the latter remarked that he must speedily return to his college in Florence—for he is head of an institution there—and resume his loved work. It would be a great thing for our Italian work in this country if we could have such a leader permanently with us. Every Christian desirous of Italy's evangelization should wish him godspeed.

HAMMOCK MAKERS, VACATION SCHOOL, UNION NEGRO CHURCH, NEW YORK

GOALPARA HILL, ASSAM, MISSIONARY BUNGALOW ON TOP

Our Missions in Assam

A General Survey of the Field and Forces

ASSAM lies at the northeast angle of the peninsula of Hindustan; is bounded on the southwest by Bengal, on the southeast by Burma, on the north by Bhutan and Tibet. Its total area is 45,400 square miles, or about the size of Pennsylvania; and its population (6,126,343 in 1901) approximates that of the same State. Nearly all of its territory is British, and it is a chief-commissionership of British India. Mountain ranges mark its boundaries, and numerous hills are spread over the province. Among these are the Garo and Naga Hills, names made familiar by the missionary work among the hill peoples. The Brahmaputra river traverses the province from east to west. Volcanic disturbances are periodic, and the earthquakes of 1869, 1875 and 1897 are among the great disasters of this kind. Cholera is the dreaded disease and makes frequent ravages. Nowhere is the work of the medical missionary more needed. It is said that the Khasi Hills, adjoining the Garo Hills, have the heaviest annual rainfall on the globe. The soil of Assam is extremely fertile, and yields rice, tea and mustard-seed in abundance. Cotton, silk, gold and ivory are also exported, and there are good coal mines and limestone quarries. Tea is worked with European capital under European supervision, and forms a prosperous trade.

Nearly half of the inhabitants of Assam profess the Hindu faith, about one-fourth are Mohammedan, and the hill tribes are mostly animistic. Southern Assam was occupied by the British in 1824, at the time of the first Burmese War, and Upper Assam was annexed in 1835. Assam was included in Bengal until 1874, when it was constituted a separate province. Our mission work in Assam began in 1841, the first stations established being at Sibsagor (Sib-sâw-gor) and Nowgong, while the Gauhati station was opened in 1843. For a long time this work was as unfruitful as that of the Lone Star, and the missionaries in the humid valley of the Brahmaputra labored under great discouragements. But they held on, and gradually made way into the hills which hemmed in the deep river valley towards the south, where they worked principally among the aboriginal Garos. Side by side with them labored the Welsh Calvinistic Methodists among the Khasias, a field they took over from Carey and the English Baptists, who first entered Assam from Bengal; their missions have been extended among the Jains and kindred hill peoples.

The Assam stations, with date of establishment, are as follows: Sibsagor and Nowgong, 1841, work for Assamese and immigrant peoples; Gauhati, 1843, Assamese and Garos; Goalpara, 1867, Rabhas and Garos; Tura, 1876, Garos, including Training School; Impur, 1893, Nagas, including Training School; Kohima, 1879, Nagas; North Lakhimpur, 1895, immigrant peoples; Ukhrul, 1896, Nagas; Tika, 1896, Mikirs and immigrant peoples; Golaghat, 1899, Assamese, Mikirs and immigrants; Dibrugarh, 1898, Assamese and immigrants; Jorhat, 1903, immigrant peoples, and Assam Valley Preachers' Training School; Sadiya, 1906, Abors and Mikmis. Five of these are hill stations, the others are in the valley. It is from Sadiya, under the Himalayas, near the northern boundary, that Mr. Jackman is reaching out to the Tibetan boundary, working among the Abors, regarded as a dangerous tribe. The only other effort to reach these people has been made by the Assam Frontier Pioneer Mission, started in 1891 by two unattached English missionaries sent out by Mr. R. Arthington at his own cost.

The religion of the hill peoples, who are of Tibeto-Burmese stock, according to Dr. Richter, is animistic, like that of the Karens and Burmans. Countless

THE RAJAH'S BOATMEN, MANIPUR, ASSAM

spirits of the most dangerous order menace the life and welfare of the people, and are worshiped with fear and trembling. No form of religious superstition is harder to overcome, as Buddhism and Hinduism have discovered, as well as the Christian missionary. Another fact which indicates the difficulty of the work is the almost total illiteracy. The figures for 1901 show that Assam had only 222,386 literates, while 5,903,957 people could not read. Ignorance and superstition go hand in hand. Strangely enough,

HILL TRIBES OF MANIPUR, GATHERED AT INSTALLATION OF RAJAH OF MANIPUR
TANGKHUL NAGAS IN REAR WITH THEIR SHIELDS AND SPEARS

MISHMIS, BANJOR, ASSAM: A WILD HILL TRIBE

the peoples who have resisted Hinduism most strongly and retained their animistic religion without taint are readier to accept the simple gospel of salvation than are those who have a mixed Hindu-animistic belief. Caste is a greater barrier than credulity. Our missionaries among the Nagas, as among the Karens, find a favorable soil because Hinduism and Buddhism have not been able to overcome the animistic conceptions of these peoples. To them the teaching of "a great and a good God and Father in heaven, who sent His only begotten Son to be the Saviour of the world, and who protects His children from the malice and power of all spirits and demons—this is in very deed a gospel of salvation to these races."

According to the census of 1901 there were in Assam 29,343 Christians, of whom 9,969 were Baptists. In addition there were 6,626 others classified as Christian, including Roman Catholics, English people and Eurasians. The reports of our Foreign Missionary Society for 1908 give 9,873 Baptists; 1,115 were added by baptism during the year. The number of missionaries in Assam was 57, including wives, there were 311 native workers, 97 organized churches, 186 schools of all grades, 4,081 under instruction, and 3,488 native contributions. There are 4 medical missionaries, and the five hospitals and dispensaries treated 11,925 patients. The Training School at Tura, of which Rev. W. C. Mason is principal, has over 200 scholars; the Preachers' Training School at Jorhat, opened in 1906 with Rev. S. A. D. Boggs as principal, now has 20 students preparing for the ministry. In our schools the industrial department is necessary, as the students must largely pay their way, the parents being unable or unwilling to do so. A high commendation has been given to the methods followed in the mission educational work by the acting lieutenant-governor of the province, who, after a visit to Jorhat, said: "If the government of India had adopted the same policy in the educational department eighty years ago that you are adopting now, there would be no anarchists or trials in Calcutta to-day."

HOWARD B. GROSE.

MR. JACKMAN'S BUNGALOW, SADIYA

CHAPEL AT SADIYA, ASSAM

On the Eastern Frontier of Assam

By Rev. L. Ward B. Jackman

MISSIONARY AT SADIYA, ASSAM

ABOR GIRL CARRYING WATER

THE first part of last year two trips were made up into the independent Abor territory outside of British possessions. The treatment which I have received at the hands of these wild mountain people, of whom the government has stood so much in fear for a number of years, has been most gratifying and encouraging. They have slept and eaten with me and I have been alone with them on long marches in the dense forest, but if danger has been near I have not known it. The kindness and love with which I have endeavored to reach them and win their good-will has not been lost upon them. Many have come to recognize in the *padri sahib* a friend, and I have often been addressed by that term. Neither has the gospel message, as preached among them, failed to find entrance into some minds and, as I hope, some hearts. But simply touring among them is most unsatisfactory. We can blaze the way and sow the seed by this means, but the systematic work of gathering the harvest and of training can hardly be expected to be carried on successfully until we can get a permanent foothold in their country itself, or at least close to it. The government has as yet not seen its way clear to grant such permission, but in God's good time it must and will come. With a government official who openly says he prefers a heathen hill-man to a Christian one, concessions such as we desire from the government for carrying on this Abor work would be expected to come slowly. This above-mentioned representative of His Christian Majesty King Edward has, however, not had the opportunity of seeing what a Christian Abor might be like.

Just now, since I commenced writing, a company of Abors from Dambuk, the largest of the villages on the foot-hills which I have three times visited, stopped at the bungalow to see the *padri sahib,* who they said is a friend of their village, and to leave their baskets and other trappings in his charge while they went to the bazaar. This shows something of how they regard the missionary and put trust in him.

Of the few Abor villages on the plains one is a large and important one. I camped at this village of Yebuk three days the first part of this cold season and the interest shown in the Word of God in that village was most encouraging.

PATH TRAVERSED BY MR. JACKMAN ON HIS TOUR TO THE ABORS

The intelligent questions asked and earnest inquiry made there by some of the young men showed that the Holy Spirit was bringing the truth home to some of them, and in that village, as in others on that trip, my heart overflowed with thanksgiving to the Father for permitting me to have a share in the work of bringing the light to these souls in darkness.

TOURING AMONG THE MIRIS

Several tours were made among the Miris in 1909, and here also were evidences that God is preparing the ground for the gospel seed; and not only that, but that the seed is taking root is seen in many places. The pleasure manifested at my being among them and gratitude expressed for services rendered to the sick, the attention given to the message and confession on the part of many as to their belief in its truth, the dissatisfaction on the part of a great number with their Hindu religious teachers, and the desire to be freed from them, have all contributed to the forming of the conviction in my own mind that, as an experienced mission worker who was my guest for two weeks on tour among them said, "The Miri people seem just ripe" for earnest, determined effort to bring them into the kingdom; and I believe that if work for and among them is carried on earnestly and systematically, in the strength of God, the harvest will not be long delayed. In any case the endeavor *must* be made to impress them with the fact that the Christian teachers "mean business" for love's sake as the Hindu teachers have for money's sake. Visiting only such of their villages as we are able to reach by touring in a native dugout in the cold season, and these visits being at long intervals, is not prosecuting the work in a way to yield much fruit in sheaves gathered. With a motor boat of sufficient capacity to allow the missionary to tour in it the year round, practically all the villages of this tribe of some 50,000 could be visited and with reasonable frequency.

The longer we delay in this work the

CHIEFS AMONG THE ABORS

THREE SISTER RAPIDS, DIHONG RIVER, ASSAM

stronger hold will Hinduism get upon them and upon the Abors as well. For the sake of the Abors we must not leave the Miri in his Hindu darkness. The two tribes are very closely allied and it is with the Miri that the Abor, as well as several of the other hill tribes, comes into contact first as he comes down from the hills; it is in a Miri village that he often puts up during his stay, and it is a Miri who acts as his interpreter as he goes to the bazaar to trade.

These Miris took to Hinduism because they had nothing better. As one of their men on one of my trips this year said to me, "If some one like you had come and told God's words to our fathers, they would not have gone to the *gokais* (Hindu teachers)." As a number of us were seated about a camp-fire, after the evening service, in the last village I visited just before Christmas, one of the young men said to me, "If our fathers will accept Christianity we young men are ready to do so." But the fathers are bound by the customs of their dead elders and it is hard for them to make the break; the fear also of their Hindu teachers holds them back. In all this we can help them by prosecuting our work as Christ's ambassadors in a constant, whole-hearted way that will merit their respect and trust. They are children and their moral fiber must in large degree be developed. Confidence in us and in the permanency of our work will be a great help to them in the first steps of their new spiritual life,—until they can look away from the human messengers to the one divine and loving Father and put their trust in Him alone for guidance, instruction and help in all times of trouble and need.

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Native College Men in Assam

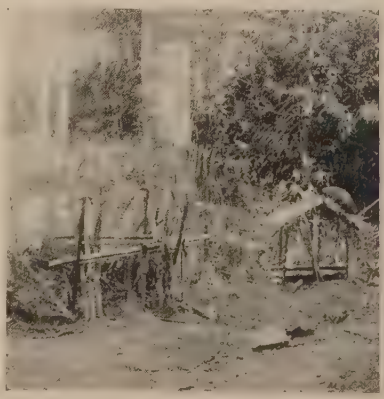
BY REV. A. JUDSON TUTTLE,
MISSIONARY AT GAUHATI, ASSAM

THE need of one man for the work among the educated classes and English-speaking people in Gauhati is an urgent one. We have a large number of English-speaking Assamese and Bengalis here. Besides the general business interests which attract educated Indians here, there is the District Court; the Brahmaputra Valley Judge's Court; the office of the Commissioner for the whole valley; the Forest Office. Each of these has a large number of educated Indians connected with it. Then there are two English high schools, and now we have a first grade college with courses leading up to the Bachelor's degrees. The college is

LALLSING, AN EVANGELIST

MRS. JACKMAN AND WOMEN

continually becoming a more important factor in the life of not only the community but the valley. Anything which is done to get hold of its students and win them to Christ will be work not only for this district, but for the whole valley. A new chemical laboratory has just been erected and a new physical laboratory is in process of erection. Although work in the two highest classes has only recently been begun, there are now 130 students in the college; by this is meant in classes doing strictly college work. The principal tells me that he has to refuse applications of students continually because of lack of dormitory room. There is every prospect that the college will grow rapidly, and if dormitory accommodations be provided there will probably be 500 or 600 students in the college in a few years. My idea in asking for a man for this work is that the man should give his time first to the students. To do this in the best way a hostel or dormitory should be provided in a place suitable to get hold of the students. This would be made into a home for the Christian students if there be any, helping them to grow up into strong Christian young men surrounded by Hindus and Mohammedans, just the sort of people they will meet with when they get out into the world. To the minds of many of us this is the way to solve the educational problems of our Christian young men of this generation. The experiment has been tried by us here in sending our boys to the government school and we think that it has worked well. In addition to any Christians there may be in the hostel there should be provision for any Hindus and Mohammedans who would like to take advantage of it; this would give the man in charge of the hostel a place of influence among the student body at large. In addition to the work for the students, this man would be able to do not a little work for other English-speaking people in the town. There is a chance for some good work among the Eurasians and others who would like to attend English services. Indeed, we feel that a man for this work would have all that he could do. It may be of interest to know in this connection that the Roman Catholics are building quite a large church and are going to build another bungalow; they are talking of placing a man here to take up student work also. It seems to us quite time for



GARO ALTAR, GARO HILLS, ASSAM

us to take up work along this line; now is our opportunity to step in and shape the career of the young educated life of the valley. Are we prepared to let it slip away from us? We here hope not. There should be a man who knows how to lead men to Christ and help them after they have found Him. Among the qualifications which such a man should have I would mention a Bachelor's degree and, if possible, a B.D. or Ph.D., for these people have great respect for a degree. He should be strong in mathematics, so as to be able to help the students in this subject which is so hard for them. He should also be good in philosophy, able to show the weaknesses of their own system and the superiority of the Christian system. Of course he should be a man who would be able to get hold of young men and win them.

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A Call for Re-enforcements

THE FIELD APPEAL OF THE COMMITTEE ON NEEDS

WE, the members of the American Baptist Assam Mission, in Conference assembled, after due deliberation on the needs of our field, offer the following as a statement of the most pressing. In making this representation, we wish it thoroughly understood that it makes no provision for the many calls to new work. It provides simply and solely for an adequate manning of the work already in hand.

1. GAUHATI. Three families and one single woman. Two families are needed for the work in Kamrup District on the north side of the river, and one family for work among the educated classes in Gauhati. One man with a Christian community and a considerable share in administrative work on his hands cannot even begin to do justice to such a field. The need of a man for the scholastic community hardly requires emphasis, for all are agreed that a fundamental tenet of our missionary faith and practise is the necessity for an educated, well-qualified native leadership for the Christian Church. Cotton College has recently been raised to the B.A. standard. The need of a young woman as an associate for Miss Wilson and to carry on the zenana work is urgent. This very promising work will stop unless the need is immediately supplied.

2. GOALPARA. Two families for work on both sides of the river. The same reasons which hold for the north bank in the Kamrup District hold with equal, if not greater force, here, because the recent opening of the railroad through this section makes it quite accessible, and such work as has been done has shown the

UPPER PORTION OF KEBANG, TYPICAL ABOR VILLAGE IN BORDER HILLS OF ASSAM

TANGKHUL NAGA VILLAGE OF UKHRUL, NAGA HILLS, ASSAM

Mechs or Kacharis to be open to the gospel.

3. Impur. One family. The size of the Christian community, the size and importance of the school, and, above all, the great door of opportunity that is opened, make it impossible for any one family to cope with the situation.

4. Kohima. One family. What can we say? Words seem unavailing to give any idea of the importance of this need. An opening work among a most promising people, with one lone man, bowed with the service of twenty-six years, and with a sorrow which none can appreciate who have not experienced it, makes an appeal which gains more by simple statement than by a lengthy argument. May the loving Father open the way for the strong, qualified helper whom our good Brother Rivenburg so very much needs, to be sent at once.

5. North Lakhimpur. One family. This need also is most urgent, owing to the expanding work and the uncertain health of the missionaries. Now is the time to put a new man into the field to begin his preparation, not after the older missionary has been removed.

6. Nowgong. One family and one single woman. This need has lost none of its importance since it was first made known. Mr. P. H. Moore's continued activity in carrying a large share of the executive burden of the mission renders this appeal most imperative, if anything approximating justice is to be done to the district. Moreover, our representatives there have entered into an agreement with the government for female education, which cannot be fulfilled with only one young woman. Miss Long's great adaptability to evangelistic work, especially among the women of the district, only emphasizes the need for a second woman for the school.

7. Ukhrul. One family. This need, while not new, has just received greater emphasis from the fact that all the hill tribes adjoining the main valley in Manipur State have been thrown open for religious work. We believe this to be urgent, but that we may know the conditions better, we have, at Mr. Pettigrew's request, recommended that a committee of two proceed thither to gather information as to the conditions and needs, and to give Mr. Pettigrew the benefit of such a visit from outsiders.

8. Upper Assam Valley. One family and two single women. The Christian community is growing very rapidly, and with the constantly recurring furloughs it leaves three of the largest districts to be worked by three men, and sometimes by only two. Mr. Boggs cannot justly be counted upon for field work, for he has his hands full with the Training School. The need for women workers is not new for it was recognized years ago.

In the above we have included, as we stated in the beginning, only such work as is ours by every moral obligation,

from which we cannot be excused on any possible ground. The order followed is alphabetical. Were we to mention the untouched fields where doors are standing wide open, this list might be twice or three times as long. On behalf of the Conference, *Walter C. Mason, John Firth, L. W. B. Jackman, R. B. Longwell, Isabella Wilson*, Committee on Needs.

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The Biggest Thing in Assam

BY REV. JOHN FIRTH, MISSIONARY AT NORTH LAKHIMPUR

IT is not an elephant this time, nor any sort of an animal having a thick hide. It is the Upper Assam Baptist Association. How glad I am that something good can also be big. It met in the city of Jorhat, some forty miles due south of North Lakhimpur. Our churches are not in that association, but something over twenty of us went and attended it anyway. Well, it was big! A building 200 feet wide and 800 feet long had been erected on the mission compound, and when the trains began to arrive on the Jorhat State Railway there were Baptists all over them, inside and outside. The people got into the freight cars, into the fish cars and all over the outside of the cars.

The mission compound was covered with white tents. Thirteen missionaries were present. Over seven hundred delegates were enrolled. And when the meeting got under full swing it was a time of wonder and gratitude at the mighty power of God.

The association had raised rupees 700 ($235) during the year, and had spent it all in the support of seven evangelists who had preached Christ among the heathen, and had seen many turn to the Lord.

"What shall we do for the coming year?" asked Tamaran Babu, the moderator, and straightway the people present raised 700 rupees for a starter. What the churches will do in addition to that will be something not small.

I cannot take the time for writing up this association in full. The singing was good. The missionaries took little part in the exercises, save to behold and wonder at what God has begun to do in Assam.

Mr. Petrick left for Germany in the midst of the association. His furlough is due. Five hundred people accompanied him to the train and sang, "There is power in the blood," and shouted "Victory to Jesus!" as the train pulled away.

One day a procession formed and marched two miles into the middle of the city, playing on all sorts of musical instruments, waving banners, shouting notes of triumph, praise and victory.

YOUNG ABORS IN FULL DRESS AT KEBANG

It was a great meeting. Assamese, Hindi, Mikir, Bengali and Mundari were the languages used. Sunday was a day of old-time religious power, sweetness and blessing. A sunrise prayer meeting began the day, followed by Sunday school, then all adjourned to the river which flows through the mission compound. Five believers were baptized and the long procession of people returned to the pavilion where, after a sermon, the Lord's Supper was observed.

THE RUSSIAN JEWISH QUARTER ON THE DOWNTOWN EAST SIDE OF NEW YORK: ABSOLUTELY FOREIGN

The World Influence of the City

By Josiah Strong, D.D., LL.D.
PRESIDENT OF THE AMERICAN INSTITUTE OF SOCIAL SERVICE

Drawn by E. S. Jensen
"LITTLE HELL," CHICAGO

WE are living in what I believe will prove to be the supreme transitional period of the ages, and that means the period of supreme opportunity. Broadly speaking, the civilizations of the past have been rural and agricultural; the civilizations of the future are to be urban and industrial. There is taking place a shifting of influence, of power, and of population, the consequence of which we have only begun to conceive. The problem of the city is the problem of the new civilization. The city paganized means civilization paganized. The city evangelized means civilization Christianized.

We are loath to recognize the fact that the marvelous and disproportionate growth of the city during the past fifty years is to continue. But it is, for the causes of this flowing of a mighty tide from country to city are permanent. The facts are striking: At the beginning of the nineteenth century three per cent. of our population lived in cities; at the beginning of the twentieth century thirty-three per cent.; then one in thirty-three of our small population, now one in three of our large population. Then there were only six cities in the United States of 8,000 or more inhabitants, now there are 517 such cities. Men cry "Back to the soil!" but one might as well try to reverse the motion of the earth on its axis, and turn it back into the age of homespun. For sixty years and more the percentage of men engaged in agriculture has been decreasing, and that of men engaged in the mechanical and fine arts increasing. These arts are pursued in the city, hence its disproportionate growth.

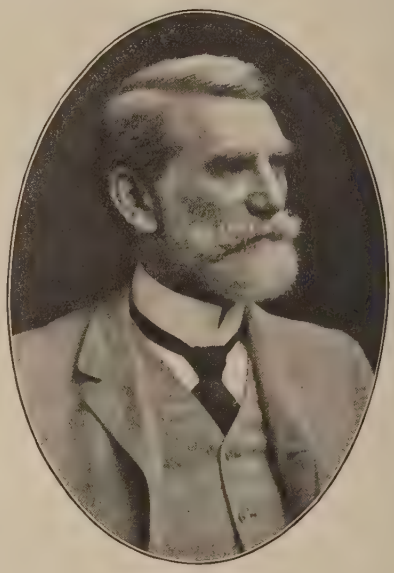
The wealth of the city already domi-

nates the land. The influence of this wealth is felt everywhere, and more than three-fourths of it is in the city. The press gives direction to public opinion, which determines our national policies, and the press is to be found in the city. In due time therefore the city will have that power which in a democracy belongs to a majority. At the present rate of the city's growth, in one generation's time there will be twenty million more people in the cities than outside of them in the United States. Do we apprehend what that signifies?

Ambassador Bryce, an admirer of our institutions and our most friendly critic, said a few years ago, "The one conspicuous failure of American institutions is the government of her great cities." And we know it is true. Our larger cities have become a stench in the nostrils of the civilized world. Mr. Bryce added, "You can't go on twenty-five years longer as you have been going on in your great cities without putting us liberals in Europe back for five hundred years." We must face the time when the cities will take into their hands the affairs of the state and the nation also.

Rare indeed is the great city which is not dominated by the saloon and the gambling hell. What if the city is controlled by its worst elements when it dominates the nation? We are on probation; we have about one generation in which to make the city capable of self-government; and I know of no way to make the city self-governing except to make the citizen self-governing. We have yet a chance. We can begin with the child to-day, thank God; but we have not one day to lose.

The problem is complex, whereas a democracy must be more or less homogeneous in order to be successful. There is no great city in our country that has not fifty or more nationalities living in it. There are sixty-six different languages spoken in New York to-day. This is not to cast reflections upon our foreign population. As our Irish friends might say, "Many of our best American citizens were not born in their native land." Foreign material furnishes magnificent raw material out of which to create good American citizens, and if the immigrants do not become such it will be our fault rather than theirs. That is part of our problem and responsibility. But we must recognize that this vast body of foreigners greatly complicates the problem of the city. The proportion of illiterates among them is nearly three times as large as among the native whites; the proportion of paupers very much larger; and crime is greatly increased by immigration. In a given population there are two and a half times as many criminals among those of foreign birth or parentage as among the native American stock. In eighteen of our largest cities the population which is foreign by birth or parentage is two and a half times as large as the native white population, which means that if we do not Americanize it, it will foreignize us.



JOSIAH STRONG, D.D., LL.D.

The great problems of the new civilization huddle together, like the people, in the city. There is the supreme problem of wealth in relation to poverty; there Dives and Lazarus face each other; there wealth is piled many stories high, and there is the wretchedness of the

YOUNG DEPOSITORS WITH THEIR PASS-BOOKS AT THE EDUCATIONAL ALLIANCE PENNY SAVINGS BANK: A REAL PHILANTHROPY

slums. The problems of vice and crime are aggravated in the city. Philadelphia and Pittsburg are not exceptionally bad cities, and yet to a given population in the State of Pennsylvania there is seven times as much crime in Philadelphia, and nearly nine times as much in Pittsburg, as in the same population in the rural districts.

Here, then, are certain tendencies: that of the city to grow more rapidly than the whole population; the tendency to come more and more under the control of the worst elements of its population as it becomes larger; that of pauperism and vice and crime to increase in the city, especially in the slum.

The great conservative institutions of society on which we must rely to meet these dangerous conditions are the church and the home. How about these? Are they growing proportionately fast in the city? As to churches we find from one-fourth to one-tenth as many Protestant churches in our cities to a given population as in the whole country; and the proportion is decreasing. There are only about half as many churches to the population now as there were fifty years ago in the cities. Here is a tendency on the part of the church to grow weaker as the city and its dangerous elements grow stronger.

How is it with the home? On the farms about two-thirds of all the farmers own their homes. When you reach cities the size of Boston only eighteen per cent. own their homes. In Manhattan less than six per cent. own their own homes. Property makes a man conservative. The man who has nothing to lose is more likely to become revolutionary; hence the city is the hotbed of anarchism and socialism. These facts ought to be sufficient to show that the supreme problems of civilization are in the city to-day, and in the city they are to be solved.

This is not merely a national but a world-wide matter. The government of the city is to be the political problem of all lands; the evangelization of the city is to be the religious problem of all lands; so that the city is the problem of home and foreign missions alike.

The method of solution has already been tested for twenty years. These problems can be solved, and solved only, by the application of the principles of Christ's teaching. Seen aright, the problem of missions is as broad as that of

civilization, and its very essence is the problem of the city. God has placed in the hands of this generation such resources to meet the problem as were never placed in the hands of any other, and this means commensurate responsibility. The unexampled increase of wealth will put such a strain on the moral character of this nation as no nation on earth has ever endured. Nothing will save the nation but the consecration of this wealth. We need for our own sake to consecrate our wealth, and we need to do it for Asia's sake. We are engaged in the god-like work of shaping a world. In God's providence America is a great political, social, religious and economic laboratory, where are being worked out the supreme problems of this new civilization for all the world. And the heart of the laboratory work is in the city.

We call this continent the New World, we call Asia the Old World. But America has become the old world in experience, with these new problems; and Asia is to-day the new world, just entering upon this new era; and it is for us, as for no other nation, to give her the illumination of the gospel applied to the solution of the problems in our own civic and national life. How can our citizens go to China and tell the people that Christianity will solve their problems, unless we apply these principles to our own problems? There can be no national secrets to-day. Japan and China know of the degradation of our cities; they know of our greed and graft. If we do not conquer ourselves with the gospel, we can never carry a conquering gospel into all the world. That we shall apply such a conquering gospel here, and carry it to the ends of the earth, I firmly believe. The Creator of this world will never cease to be its governor. God's word gives express promise touching the redemption of the city. The story of the marvelous human drama set before us in the Bible begins in the country; it is consummated in the city. The crown and consummation of our civilization is typified not by a garden but by a city—a holy city. It is for that city, purged of its evils and transformed into a paradise, that every Christian is to work, with full faith in the outcome.

AMERICANIZING AND CHRISTIANIZING THE CITY: FLOWER DAY IN THE SUMMER VACATION SCHOOL, LOWER NEW YORK

Is Protestantism to Lose the Great Cities?

By Professor Shailer Mathews, D.D.

PRESIDENT OF THE BAPTIST EXECUTIVE COUNCIL OF CHICAGO

THE question may be put in another way: Is Protestantism to succeed only in cities of between five thousand and three hundred thousand population and in the suburbs? Or, put in still another way, the question is even more sinister: Is Protestantism to be a religion for only well-to-do people?

I

The crisis in the history of a great city may be said to have appeared when that city gets a population of approximately 300,000. At that time, thanks to the push of business, Protestant churches tend to group themselves in zones more concentric about the business section of the city.

The inner zone is the unchurched area of business and hotels. True, in each great city there are a few churches left in this area because they have endowments sufficient to maintain themselves. But, speaking generally, the center of all our great cities is either unchurched or is rapidly in the way of being unchurched. Recently there have been hopeful signs of Christian work in this area, but such efforts do not contemplate the founding of permanent churches.

The second zone is approximately four or five miles from this center and contains some of the noblest of our churches. These migrated a generation ago from the heart of the city, built fine edifices and have a past full of honor and achievement. Indeed, these old "First" and "Second" churches may almost be said to have determined the character of the various denominations to which they belong. The regions in which they existed were once the choice residence sections of the cities, but they are now being rapidly filled with boarding houses and even business establishments. In most cases these churches still maintain themselves and are doing noble work, but there are few of them that do not feel that their future grows more enigmatic as their loyal old members pass away, and they are left dependent upon the energies and wisdom of

PANORAMIC VIEW OF THE CAMPUS AND BUILDINGS OF THE UNIVERSITY OF CHICAGO, FRONTING ON THE GRAND BOULEVARD ON THE SOUTH. THE BALL FIELD AND GYMNASIUM ARE ON THE NORTH, OPPOSITE THE TALL CHIMNEY OF THE POWER PLANT. THE UNIVERSITY WAS FOUNDED IN 1890 BY JOHN D. ROCKEFELLER. DR. WILLIAM R. HARPER WAS ORGANIZER AND FIRST PRESIDENT. AMOUNT OF PRODUCTIVE FUNDS, OVER $15,000,000. VALUE OF LAND AND BUILDINGS, $11,000,000. NUMBER OF STUDENTS IN ALL DEPARTMENTS IN 1909, 5,659. FACULTY NUMBERS 319. ANNUAL INCOME, $1,900,000. THE SCHOOLS INCLUDE DIVINITY, LAW, MEDICINE, TECHNICAL AND PEDAGOGICAL. THE PRESENT PRESIDENT IS DR. HARRY PRATT JUDSON.

men and women of small incomes. Endowment seems to be almost the only prescription against ultimate abandonment.

A third zone is distant from the second about as far as that is distant from the center of the city. It might be called the zone of absorbed suburbs. It is still a residential district and is filled with strong churches. True, these face peculiar problems, for although they are in the midst of well-to-do communities the prevailing type of residence is becoming that of the apartment house, and the neighborhood lacks the stability that belonged to the community in earlier days. Nevertheless these churches are prosperous, made up largely of those who have been workers in churches of the first zone or of smaller cities, and are likely to maintain themselves vigorously for at least another generation. Then they, like the churches of the second zone, may be obliged to face the problems of a disintegrating community.

The fourth zone is that of the more well-to-do wage-earners. It sweeps around the city as a great circle of inexpensive homes and flats, and such it is likely to remain indefinitely, or until it ceases to become the limit of one-fare transportation. In this zone there are churches of all denominations, some of them prosperous, some of them struggling for existence. Being without wealthy members, these churches must either grow at the expense of great sacrifice on the part of their constituency or be helped by some denominational agency. It is these churches which constitute a peculiar problem and a great opportunity. In them a denomination not only touches the wage-earning class, but is actually composed of wage-earners. Any person who will make a study of the Baptist churches in this fourth zone of our great cities will be convinced of the sincerity and heartiness of the religious life of their members. They often lack, however, strong leaders and occasionally are liable to petty quarrels which lead to dismemberment or lasting enmities. If, as in one case of which I am thinking, a strong man could be induced to cast in his lot with these churches their capacity for growth is really remarkable. Here is a splendid opportunity for some of the members of the churches of the third zone to become "big brothers" not merely of individuals but of an entire church.

The fifth zone is that of the suburbs, and there Protestantism is most prosperous. To the suburbs the members of the city churches move and there we find growing up churches which are sure to be rich and influential. While they may not be as yet uniformly of the same rank as those of the second and third zones, they are none the less destined to become centers of the strongest Protestant influence.

And it is this drift of church members to the suburbs that constitutes one of the most difficult and sometimes most discouraging problems of our denominational life as Baptists.

II

The problem of Protestantism in the city is by no means limited to this steady centrifugal migration of Protestants.

There is also the as yet unquestioned problem of the relation of the Protestant churches to the poor and the foreigner. To an increasing extent, of course, these elements exist in all communities, but in our great cities they constitute so large a proportion of the population as to bring altogether new problems.

1. Take, for example, the question of the slums and the "near" slums. The problem of the extreme poor is a problem which cannot be met by the churches, for it is too intimately associated with the entire question of the structure of society as a whole. None the less, pending the final answer to this most terrible problem of civilization, the churches will have abundant time and opportunity to carry on some form of ministration. Just what form this will take deserves careful consideration. The time is past when a church can feel it has performed its mission when it establishes some little gospel mission where services are held once or twice a week. Such religious services are needed but many other things are needed. The institutional church, conducted along unconventional lines if need be, must be at least one form of answer, but possibly even more imperative

SALUTE TO THE FLAG. VACATION BIBLE SCHOOL

is the intelligent coöperation of our churches with existing charity societies, hospitals, visiting nurses' associations, and those other agencies with which philanthropy is now so wisely ameliorating the condition of the poor.

It is a question in my mind whether the wisest plan would not be the adoption of a policy of readjusting the work of the churches in the second zone. As the community in which these churches are located disintegrates, each denomination should make such splendid edifices the outposts of their contribution of the welfare of what would otherwise be the utterly unchurched masses. And this should be done before these churches are in straits. The Roman church will not move into such communities where the life is so transient and problematic. The Protestant churches are already in the field and if they will face the problem with a liberal expenditure of funds and with plenty of employed as well as voluntary workers, they will have gone far towards meeting the problem set by the poor.

2. In the case of foreigners, Protestantism faces both a task and an opportunity. Whatever can be said in appreciation of the work of the Roman Catholic church among the foreign population of our great cities, it is none the less true that it has lost its grip on large sections of these populations. This is particularly true in the case of Germans, Swedes and Bohemians. Among them, Roman Catholicism faces the same problem as does Protestantism. Thanks to its organization, however, it is capable of concentrating effort in strong churches, while Protestantism dissipates its energies and funds in a number of small missions. Roman Catholicism is thus able to hold certain nationalities like the Poles and the Italians, but there are thousands of nominal Catholics who are drifting into all but infidelity because they have come to identify Christianity and religion with Roman Catholicism as they have known it in their own countries. To such persons our Protestant churches owe a duty which cannot be met by half-way measures. Where you have, as in the case of Chicago, a great population like that of the Bohemians, thrifty, independent, intelligent, there is a very different problem from that set by a population like that of the dependent or semi-dependent poor. These Bohemians are founding day and Sunday schools in which atheism is taught with the zeal of

propagandism. Similarly the Jews, who are coming in enormous numbers, although as yet maintaining relations with the synagogues, are, in the second generation, breaking from all religion and substituting Haeckel and Nietzsche for the rabbis, and radical socialism for the Talmud. If Protestantism is to stem such an anti-religious tide it must go about its work more systematically and, if I may use the word, more scientifically than at present. Weak missions in such miniature cities as are the segregated foreign populations of a great city are, I believe, worse than useless. They not only waste money that could be better employed, but they tend to misrepresent the importance which we Protestants place upon our faith. If religion is to be in the future, as it has been in the past, one of the great constructive forces of our civilization, we Baptists, with our conception of religious democracy, have an exceptional duty to perform among these foreign people.

And these populations must be treated, as it were, ethnically. A map of any great city will show that different nationalities tend not only to segregate themselves but to migrate collectively. In Chicago they move westward but seldom north or south. In all cities they are separated from each other by sharply defined boundaries until a growing community of one nationality overflows these boundaries and pushes on the older group, establishing a sort of cycle of succession.

All these facts make work among the foreign people exceedingly difficult. In one particular, however, something which we bemoan may be interpreted as an opportunity, for in the movements of these foreign-speaking populations the churches in the second zone are sometimes surrounded. In such cases it would be most desirable that such fine old buildings could be, at least for part of the time and ultimately possibly altogether, used by the new foreign communities. This would involve much financial readjustment, but our denominations will not have grasped the situation effectively until they abandon the notion that work among foreigners can be successful when carried on in a small way with inferior leadership. The amount of money which our city missionary societies are raising for all church extension purposes is pitifully small. One of the greatest services which we can render the kingdom of God in the next ten years is to stir our denomination into larger activity, not only as a means of evangelizing the great cities but for actual self-preservation.

III

For as far as the Baptists are concerned, we have to admit that we have only begun to face the city problem. There is not a great city in the country where the Baptist churches are contributing to such work a tenth of what is needed. There are hopeful signs, it is true, betokening a new grappling with such duty, but after a study of City Mission Societies' reports we must confess that Baptist churches, not only in great cities but in those of second and third rank, have not yet a real sense of their obligation to the communities outside of those in which they are actually located.

Yet there are many things which give us hope. There is a growing sense of a denominational unity among us as Baptists and even in some cities—especially, I think I may add, in Chicago—there is a growing sense of denominational unity which will lead to the coöperation of the stronger churches with the weak. Brooklyn is planning a noble campaign for church extension, and in New York and Philadelphia steps are also being taken which promise better results in the future than in the past.

The problem of Protestantism in the great city is one that is distinctly American. It must be solved so that Americans may be truly Christian and the kingdom of God may come in power upon the American civilization to strengthen its best ideals and to make it a really Christian force among the nations of the earth.

ITALIAN OUTDOOR SERVICE IN FRONT OF SECOND AVENUE CHURCH, NEW YORK

Baptist Change of Base in Great Cities

By Rev. Charles H. Sears

SUPERINTENDENT OF CITY MISSIONS IN NEW YORK

IN the siege of Richmond, Grant turned impending defeat into victory by a change of base. His change of base did not indicate change of purpose. His was an unremitting fight for victory. The operation went on from a new base. The family church has been the base in the Christian conquest of the city. In it men have been recruited; here they have trained; and from this base they have fought. This method of Christian conquest has been a time-honored one in rural communities and effective in small cities, but has proved inadequate in great cities. Christian generals have not had the keenness of a Grant in discovering that it is not now the best base from which to conduct the battle in great centers. The family church in the downtown districts has not met changed conditions and constituencies. The Federation of Churches in New York has shown that there are more than a million churchless Protestants in Greater New York. In sections of the city where there is greatest density of population there is the greatest scarcity of churches. As population has increased, churches have decreased. Dr. Strong in his *Challenge of the City,* published in 1907, pointed out that from 1888 to 1907, 87 churches and missions had moved from below Fourteenth Street, New York. Dr. Wenner, a veteran Lutheran pastor, at the fortieth anniversary of his pastorate said, "During my pastorate 104 churches and missions have moved from below Fourteenth Street." Dr. Wenner remarked recently, "I fear that every year will be my last." This fear was not born of any personal failure for he has not lost his hold on the community, but his church is a *family church* whose future is dependent upon the continued financial support of leading families. "Is there no organization in the Lutheran Church through which provision may be made for the continuance of your work?" "No," he replied, "absolutely none, and I cannot see how you Baptists with your congregational polity can hold downtown fields."

How have we fared? Every Baptist church that was in lower New York below Fourth Street and every church east of Madison Avenue has been forced either to move or to find an outside support, ceasing to be family churches. Since 1870 fifteen such Baptist churches have either moved or disbanded, or have been merged with others until there are now only five American Baptist churches left in this district, while during the same period the population has increased immensely. There are now over a million and a half people in this the most densely populated district on the globe. There is but one self-supporting English-speaking Baptist Church on the whole East Side of Manhattan. But we have learned how to maintain other types of churches in this district, as will be seen later.

The family church in downtown Chicago, downtown Philadelphia and downtown Boston has relatively failed as it has in downtown New York. While Boston has increased in population from 250,526 in 1870 to 617,082 in 1909, the number of Baptist churches has increased from 21 to 31, including suburban Boston. The number of communicants has increased from 7,035 to 14,848 in the same period. But in Old or downtown Boston there are fewer churches now than in 1870. "Investigation shows," says Dr. Josiah Strong, "that our largest cities, generally, in 1890 had only half as many Protestant churches to the population as they had fifty years before."

This change in church life in New York and in downtown districts of all great cities is due to a change in social life. Two counter forces are at work, a centripetal force holding business men to the heart of great cities and a centrifugal force driving the families of the refined and well-to-do classes to uptown and suburban districts. In short, there has been a *change of base* for family life from downtown to uptown or to out-of-town. Family churches have followed families as though automatically. If the downtown church is kept as a family church bound by narrow racial or class prejudices, limited in its work by the methods which for a quarter of a century have failed to reach the masses, and if such a church is maintained simply as a hallowed place for a handful of saints instead of a center of Christian service to a needy community, it ought to go to the suburbs or elsewhere.

A GROUP OF FOREIGN CHILDREN IN COSTUME, SECOND AVENUE CHURCH

FOREIGN WORKERS IN NEW YORK. SIX NATIONALITIES

Dr. Grose pointed out in *Aliens or Americans?* that nothing short of a combined Protestantism can save the city. This is a plain statement of fact. However, we must recognize that for the present the only practical base from which to direct our Christian effort is the denominational base. Surely nothing short of a combined denomination can save the downtown district. We have few endowed churches in our great cities, and some of them lack red blood, grey matter and white fire—that is, they lack "gumption," intelligence and religion, all of which are needed in the downtown fight if anywhere. Endowments may tend to perpetuate prejudices and to prolong antiquated methods. The intelligence, the energy and the religion of the whole denomination are needed if the fight is to be won.

Let our Baptists of strength retire to the more healthful districts in which to rear their families and to recuperate their strength, but let them keep up the Christian operations downtown. This means coöperative undertakings. Instead of a local church we need as the basis for denominational operation, a strong organization representative of the best thought of all the churches and charged with vital religion. Such an organization must be a part of the Christian organism and kept constantly in touch with the main body. In every great city we need a strong city missionary organization representative of the churches and the district where work is done, but auxiliary to the whole denomination.

OUR CITY MISSION WORK IN NEW YORK

The New York City Baptist Mission Society is an organization with two arms —with one it plants and nurtures and with the other it protects and perpetuates —church propagation, church perpetuation. This statement has reference to the old city of New York only, the present boroughs of Manhattan and the Bronx. Brooklyn has a separate organization.

The dynamics of the kingdom require the establishment of new centers from which Christian energy may be radiated. This means planting and fostering new churches in newly developing sections and among foreign peoples.

In homogeneous communities the problem is not complex. A portable church edifice on a leased lot provides a place where a church may be propagated. At this time this Society is fostering four new churches in whose planting it took the initiative. While the problem is not complex, it is stupendous. In addition to the cost of maintenance, a large outlay is necessary to purchase land and to erect buildings. At this moment $25,000 is needed to complete one church building, the basement of which has been used for services for five years; $20,000 to erect the first unit of another church to provide for a congregation that is now meeting in a portable building; at least $40,000 more to buy a site 75 x 100 feet for a new church that is worshiping in a hall; $16,000 for a site for a newly established congregation that is meeting in an apartment house. In the church exten-

FOREIGN WORKERS IN NEW YORK. FOUR NATIONALITIES

KINDERGARTEN GYMNASTICS, VACATION SCHOOL

sion department the Society expends annually about $7,000, in addition to special efforts for church buildings. This indicates the financial largeness of the problem, and New York illustrates the growing requirements of all the great cities.

The dynamics of the kingdom require the establishment of new Christian centers among foreign peoples, that America may be saved and the old world won. Christianity is not an Anglo-Saxon religion. Alien accessibility is no longer a theory. Among the Germans the problem is becoming largely that of the downtown church and they do not need denominational aid in establishing new centers; but the Society is assisting three churches to do missionary work. There is one strong Swedish church, and the Society is assisting in the establishment of a second. A strong Norwegian church planted and nurtured in New York has since moved to Brooklyn where it is doing well. There is one church or mission each for the Letts, Hungarians, Poles, Slovaks, Russians, Bohemians, Finns and Spaniards, the latter being cared for by Calvary Church; and two missions for the Chinese, one supported by the Home Mission Society. A fund of $6,000 has just been raised for new work among the Italians; this with the amount formerly expended will make possible aggressive work in four different sections of the city. Rev. Robert Walker, who has had twenty-six years of successful experience in the principal cities of Italy, has been secured as minister-in-charge of one of the missions and general superintendent of this department. One of the pictures illustrates the size of the meetings conducted by Mr. Walker in the hall of the Memorial Church. In the foreign department of work the Society will expend this year about $16,000, and the Home Mission Society is putting about $3,000 into its Chinese mission work.

All of our downtown mission churches are now used as centers of foreign work as well as for English-speaking services. One building used for several churches has proven to be not only economical but a successful arrangement among polyglot people. If the exorbitant prices of land and costliness of building have forced a large percentage of the population to live in tenements or apartments, these same conditions make it inexpedient for every congregation to own a roof which it must thatch, when it is quite possible for one roof to cover half a dozen churches.

THIS DIAGRAM EXPLAINS THE CHURCH AND NON-CHURCH CONDITIONS IN NEW YORK

These foreign missions and churches are not directly under the care of the American churches where they meet, but under the care of the Society. Such centers are important factors in amalgamating the races and making the amalgam Christian. The results attained represent a work of a college of ministers, American and foreign. "Team work" is required under such conditions.

The great need is for a central building containing a half dozen churchly meeting rooms where services may be held simultaneously. Such a building should also be equipped for institutional work. Another constant need in the foreign work is for trained workers. The denomination should give opportunity for advanced theological training to the Slavic peoples as they have done to the German and Scandinavian. The supply of religious literature in foreign languages is another urgent need.

To plant and nurture new churches whether among English-speaking or foreign peoples would not be a difficult task if adequate funds could be secured. To render effective the downtown English churches is far more difficult. It is easy to fell the trees of a primeval forest; it is difficult to make valuable the *second growth* after the big timber has been removed: yet it is this growth that is to determine the civilization of the future. Downtown churches are dealing with second-growth material.

The conservation of the properties of these churches is a perplexing problem. In 1870 the estimated value of the properties of Baptist churches in New York City was $909,150. In 1909 it had risen to $6,324,500. It has been found expedient to vest the ownership of the properties of mission churches in the City Mission Society, that they may be saved for the future and used freely for the benefit of all people regardless of nationality. So long as self-support is possible, local churches have been accustomed to hold title to their own property. Too often these churches have mortgaged or sold their property with little regard to the future and without regard to the denomination as a whole.

The Society has received in trust (in church properties, mortgages and trust funds) an average of $30,000 per year for the past fourteen years and now holds title to church property having a market value of perhaps $500,000.

SUCCESSFUL METHODS

Various methods have been adopted in the downtown mission churches to make them effective. For example, the institutional method—a ministry to the social and educational needs of children and adults whereby good may be done, but for the deeper purpose of establishing helpful personal relationship through which the Christian spirit may be mediated. Such a ministry is particularly fruitful with children, and rightly followed up is of great value in reaching the parents. It is difficult to get into sympathetic relationship with people in cold New York. Families live as in the dark; they do not come to the church; the minister is not readily admitted to their sympathies; but when a child goes in and out among them he, like Ariadne, carries a golden thread. If, like Theseus, the minister or missionary follows the thread laid by the child, it will bring him face to face with sympathetic hearts—men and women who never would have sought a pastor's guidance. So, for the sake of the children and parents alike,

classes and clubs, children's quiet hours on Sundays and evenings during the week, industrial schools throughout the year, vacation schools in the summer season, illustrated mid-week services, fresh-air outings, and for the little ones kindergartens, are maintained. This type of ministry, to and through children, has had its largest development among us in the Harlem Church and Neighborhood Home, but is being employed in all our churches. But to be made most effective there must be the "follow-up" work. Nothing can take the place of *house-to-house visitation*. In this the pastor, the woman missionary, and the colporter all have a peculiar place.

We have found open-air services, especially in the summer, of great value. Foreigners live in the open during the summer. The pictures indicate the readiness of the people to attend such services in mid-summer. At the Harlem Church the message is condensed and by the stereopticon projected on a screen attached to the outside of the building. In this way "silent sermons" are preached to hundreds. The same kind of ministry is carried on in lodging houses. Fifty thousand men, chiefly sons of the older families whom we call American, have their rendezvous in cheap hotels and lodging houses. In some of these hotels Sunday afternoon services are regularly conducted, through which many have been reached. The annual expenditure for missionary work in downtown mission churches, not including preaching and teaching in foreign languages but including the summer vacation Bible schools and the activities of the Woman's Auxiliary among women and children, amounts to about $28,000, including $2,500 from the Home Mission Society.

In these ways the New York City Baptist Mission Society is endeavoring to maintain and promote downtown churches, plant new churches, secure more extensive evangelization of the foreign peoples, and conserve the church properties and resources. It will raise and expend this year in its missionary and church extension work about $56,000, not including building or church-site enterprises.

THE WORK IN OTHER CITIES

What the Baptist City Mission Societies are doing in the other large cities can only be glanced at. The following general summary is made from the latest available material.

The Brooklyn Church Extension Society is doing a threefold work, church extension, downtown American churches, foreign evangelization. The annual budget for the regular missionary and church extension work is from $6,000 to $9,000. The foreign work includes Italian, Norwegion-Danish, Chinese and Swedish. A special and successful effort has recently been made to secure funds to erect a chapel and mission building for the use of the Italian church. About $35,000 has been secured and a building will soon be started. This is a most important advance step not only because of its relation to the Italian problem of Greater New York, but also because of the influence which it will have upon Baptist work among the Italians elsewhere. This Society has during the past six years carried on a Forward Movement Campaign to secure the payment of mortgages on Baptist properties and to promote the erection of additional buildings. This has relation not primarily to the mission interests but to all churches burdened with mortgage indebtedness. About $180,000 has been raised for these purposes and $300,000 is the fund proposed.

The Baptist Executive Council of Chicago undertakes to purchase and hold property for church and religious purposes. It aims to be a denominational clearing house for the Baptist interests of Chicago and vicinity. It undertakes to reënforce downtown churches, to evangelize foreigners and to establish new churches in uptown sections and to coöperate so far as possible with other denominations. In all of this work it has the assistance of the Home Mission Society. From $10,000 to $15,000 is being expended annually, one-half of which is contributed by the Home Mission Society.

The Boston Baptist City Mission Society has expended approximately $13,800 during the past year. In church extension $7,500, foreign work $3,560,

downtown mission work $735. In addition, the Baptist Social Union, under the Ford bequest, is spending at Ruggles Street about $18,000, and the work of the Baptist Bethel costs $6,000.

The St. Louis Baptist Mission Board expended last year in church extension $2,000, in foreign work $2,580, downtown church work $3,240—a total of about $9,000; while the Home Mission Society, the State Convention and the Home Mission Board of the Southern Baptist Convention expended each $2,000.

The Philadelphia City Mission Society expended about $10,000 last year in all departments, which included the payment of interest on six churches, five American and one colored; appropriations for five American churches, three church extension interests and two mission churches; Swedish, Hungarian, Polish and Italian missions; settlement house work; vacation Bible school and special summer evangelism, fresh-air outing and general administration. The Society is endeavoring to increase its income this year.

SLOVAK OUTDOOR SERVICE, TOMPKINS SQUARE, NEW YORK

Foreign Work in the Large Cities

By Rev. H. C. Gleiss

SUPERINTENDENT OF FOREIGN WORK IN PITTSBURG AND VICINITY

THE term foreigners refers in this article to the Pan-Slavic peoples, the Hungarian, the Italian, and others from southeastern Europe and from Asia, as the Greeks, Syrians, Armenians, Albanians, Japanese and Chinese. These go mostly in colonies, as they are very clannish. This affords them a certain protection, but makes their Americanization the harder. It is no special hindrance to their evangelization, however.

The great mass of these foreigners, except the Japanese and Chinese, are east of the Mississippi and segregated in certain localities. The Slovaks and Real Russians are mostly in the Pittsburg and Scranton districts, with considerable numbers about New York and Cleveland. The Croatians and Slovenes are mostly in Cleveland, Pittsburg and Buffalo. The Poles abound in Chicago, New York, Detroit, Buffalo, Philadelphia and Cleveland. The Hungarians are largely in New York, New Jersey, Scranton, Pittsburg, and Cleveland. The Italians are

in New England, New York, New Jersey, Pennsylvania, Cleveland and Chicago. There are thousands of foreigners scattered about, but the masses are in the points named.

WHAT BAPTISTS ARE DOING

All of the stronger denominations are doing more or less work among these people in the cities. What are we Baptists doing? We find in New York work among fourteen foreign peoples, including Germans, Swedes and Norwegians; in Philadelphia work among eight; in Chicago among ten; in Boston among eight; in Pittsburg among eleven; in Cleveland among eight different races or nationalities. New York has the greatest variety—Poles, Bohemians, Slovaks, Hungarians, Italians, Spanish, Chinese, Jews, Letts, Russians, Norwegians, and Finns, and the Germans and Swedes, not usually classed in the newer immigration.

While a comparison of what we are doing to-day with what was done ten years ago shows a marked increase, this should not lull us into a false satisfaction. The work is not nearly so well developed as it should be and would be if we were more alive to its importance. I am sometimes asked, "Are we not about through with this missionary business?" I can only answer that we shall doubtless be at it until the Lord Christ shall come back again. We may some day get through with the work among foreigners, but that will not be until at least twenty-five years after immigration shall have stopped. With the mass of foreigners coming in, we have only gotten far enough along to begin to see what should be done. We should do ten times as much in the coming year as we have ever done in any one year. Why do we not do it?

OBSTACLES AND METHODS

There are many obstacles. Lack of men properly trained, and of training places; absence of the needed means; the almost prohibitive prices of real estate in the great cities; the materialistic spirit; blindness to the dangers menacing us and our Christianity. Our churches are not

DRAWING BOOKS FROM A SETTLEMENT CIRCULATING LIBRARY

awake. The absolute religious destitution of these people has not been grasped. They are mostly nominal Christians, but know little of the life by faith. If we do not evangelize them they will surely swamp our American Christianity. The oncoming generation of foreigners has broken with the past. Their parents are not in a position properly to train them, in their new surroundings, hence the rising generation will be more corrupt than the present one. Our cities are even now reeking with the vileness that has been so much augmented by this large mass of unassimilated Europeans among us. Our children's children will intermarry with theirs, no matter how much we may now despise them. Therefore how important what manner of citizens we shall make of them. The undefiled gospel is the great need. It has been tested. It will transform them, until every fear for the safety of our country can be laid aside. It is of much more importance that we give them the open Bible and help them to learn to love it, than that they should learn our language or receive any other material improvement that we can offer them.

As to the method, every people must be largely evangelized by its own sons and daughters. Our duty is to show them the real article of Christianity. This

ITALIAN SERVICE, JUDSON MEMORIAL, NEW YORK

is of the greatest importance if we are to reach them. If they shall come to think that while Americans can talk religion, yet in actual life there is less of honor and truthfulness than they were accustomed to at home, we shall make very little headway.

Our first means of approach is usually through the children; then some adult will be won, soon others will follow, until we get a nucleus. Among these will be found some native worker chosen of God to lead out in this work. These men and women will do good pioneer work. Then as the work grows there will be a demand for better trained workers. These we must train. This is one of the chief difficulties, but we are making some headway in this training work.

THE PRESENT SITUATION

As for the work, we have an Italian Convention of North America, with some forty pastors and missionaries. There is a Hungarian Conference, with ten pastors and missionaries; and among the Slavs there is an organization, with perhaps fifteen pastors and missionaries. All of these bodies meet annually and exert a helpful influence.

The work usually runs along these lines: (1) Organized classes in English; (2) industrial schools for girls and boys, where they are taught some handwork, as sewing, basketry, carpentry, etc., with always a Bible story thrown in; (3) personal work, house-to-house visitation; (4) organized Sunday schools in their own languages; (5) street meetings; (6) regular services in mission halls or chapels; (7) colportage work. The street meetings do much good in gathering the people, making the step to the mission easy. It is advisable to hold these groups together. To identify them as soon as won with the American church, thus losing their relation to the foreign settlement, has not proved successful. It is better to hold them together, all of one nationality, and as soon as possible provide them with a pastor of their nationality, and lead them up to a well-ordered church life. Put the emphasis upon the preaching of the simple gospel in their own tongue, which they understand and love. That is the successful way. These converts are very active, much more so than most of us in our American churches are. The printed page is very important, and here is a field for the old-time col-

"TONY AND MAGGIE"—POLYGLOT BULLETIN BOARD OF A NEW YORK CHURCH

porter. To manage the details of a work thus described and to handle the workers is no small undertaking.

It was impossible to learn accurately how much was being spent for this foreign work in each of the important cities. Reports gathered show that the amount expended in foreign work through city mission or other organized channels last year was as follows: New York, about $20,000; Chicago, about $8,000; Philadelphia, about $5,000; Pittsburg, over $6,000; Cleveland, about $5,000. This does not take into account the work done by local churches and unreported.

THE GREATEST NEEDS

Our greatest needs are: (1) an aroused Christendom; (2) well-trained and consecrated men; (3) an ample supply of good literature; (4) suitable places of meeting, properly equipped; (5) money enough to go ahead with vigor. To meet these demands we must agitate this matter until our constituency realizes the situation before us. We should have departments for the training of young men for the Hungarian and Slavic work. With the Italian school in Brooklyn under care of Professor Mangano enlarged and strengthened, with the German department at Rochester and Scandinavian department at Chicago, we should be in pretty good shape, provided the department at Rochester, which has done something for the Slavs in connection with its German work, could have a member added to the faculty especially for this work and not expect a handful of German churches to support it as an extra burden. A canvass for students of these nationalities should be made. This work should be enlarged to meet the requirements, or an adequate work be started somewhere else.

A new literature is imperative. If the Publication Society could put, say $10,000 a year into the preparation and printing of the right kind of literature, to supplant the only available material which is prepared mostly in Europe and lacking in the real evangelical spirit, much would be gained. All the missionaries are pleading for this.

Then provision must be made for the proper housing of these missionary interests. The Home Mission Society should be enabled to put at least $50,000 a year into the purchasing of lots and erection of buildings for these newer missions. No need is greater at present than this. Then, there should be a general superintendent for the whole work. Rev. J. M. Bruce, of the Home Mission Society, is doing a fine work, but it is limited to a section and too narrow in scope. There should be a department, in close touch and coöperation with every city, so that unity might be possible, information be obtainable, and a broad general policy be secured.

We are attempting a herculean task. It will require a united effort, wise planning, and sacrificial service. May the Baptists so get under the burden as to make perceptible advance.

FIRST BAPTIST CHURCH OF SAN FRANCISCO, APRIL, 1910

The Pacific Coast Cities

By Geo. E. Burlingame, D.D.

PASTOR FIRST BAPTIST CHURCH, SAN FRANCISCO

THE Atlantic seaboard has not less than thirteen cities of fifty thousand or more population, aggregating over seven millions of people. These cities embody a civilization two or three centuries old, and possess institutions and influences of enormous wealth and inestimable power for the conservation and extension of Protestant Christianity.

The Pacific Coast, covering substantially an equal distance north and south, has not more than six cities of the same class, and their total population aggregates less than nine hundred thousand. The figures in each case are based on the Federal Census estimates for 1906.* The oldest and largest of these coast cities can boast of but six decades of history, and its estimated population to-day does not exceed half a million. At the opening of the Civil War two of these cities were unheard of, and the other four together possessed less than seventy thousand people.

These six western cities, however, are located on a coast which never knows the menace of ice or snow, and whose harbors are among the largest and safest in the world; they front the greatest center of population on earth across a well-travelled sea; they lie in the "valley of decision" which is to be the meeting place of Occident and Orient for the final settlement, peaceably or by force of arms, of the age-long controversy between East and West for the control of the world's commerce and the world's thinking and the world's faith.

*The estimated population in 1910 increases the Atlantic Coast total to nearly nine millions, and the Pacific Coast total to one million seven hundred thousand, illustrating anew the sweep toward the cities.—ED.

The Pacific Coast furnishes much of the romance of American history: The race for the Oregon Country, with its possibility of war on the issue of "Fifty-four Forty or Fight"; the historic "trek" of Ezra Meeker and his famous ox-team across the plains to plant a colony in the far-away Northwest; the discovery of gold in California in 1848, and the resultant panic of emigration to the Golden State, overland and across the Isthmus and around Cape Horn; and most recently the invasion of Alaska, through the gateway of Seattle, whose ship indeed came in when in July, 1897, the steamer "Portland" arrived with her precious cargo of gold from the Klondyke.

The history of the development of the Pacific Coast cities is closely connected with the story of railroad development through the West. The driving of the golden spike at Promontory Point on the Union Pacific Railroad in 1869 gave San Francisco its first and for a long period its only rail connection with the remote East. Los Angeles in southern California dates its beginning as a city from the advent of the Atlantic and Pacific (now the Santa Fe) in 1885. Seattle as a real power in the life of the Coast began when Hill reached Puget Sound with his railroad in 1893. Indeed, the commanding generals of the three great Pacific Coast systems—the Southern Pacific, the Hill Lines, and the Canadian Pacific—have shown a prevision of the coming importance of the Coast cities which is worthy of emulation by the strategists of the kingdom of God.

A new and startling element has entered into the problem of Pacific Coast development, with the projection of the Panama Canal, which is to be opened in 1915. This monumental enterprise is destined to hasten the fulfilment of that remarkable prophecy of William H. Seward of New York in the United States Senate fifty years ago: "The Pacific Ocean, with its shore, its islands and the vast region beyond, will become the chief theatre of events in the world's great hereafter." The Canal will complete that shifting of emphasis to the western border of the nation, which began when Dewey entered Manila and the American flag floated in the Philippines and Hawaii and Samoa. The setting for the great world drama of the twentieth century will be the Pacific Ocean; and in that drama the western coast of the United States is destined to have a conspicuous part.

A further significant element involved in the opening of the Canal is the inevitable shifting of the stream of immigration to the Pacific Slope. This region has so far been less affected by European immigration than have the Eastern States. California received in a recent year only four per cent. of the total of more than one million immigrants. Yet California and its sister states of the Pacific Coast offer superior advantages to these strangers seeking homes. Fertile and sunny valleys, free from the rigor and wintry cold of the Atlantic seaboard, invite the sons of Italy and other South Europe countries who compose the bulk of our present immigration. The magic of irrigation and the development of water power are preparing the way for millions of home-seekers. Hitherto they have not found their way across the continent; but in 1915 the great Atlantic immigrant steamers will push their prows from the ports of Europe straight through the Canal to San Francisco and Seattle, depositing not four per cent., but perhaps fifty per cent., to be assimilated and educated in American ideals and evangelized until they find Christ as Lord and Saviour. This new and colossal problem of immigration direct from Europe to the Pacific Coast contributes a fresh and cogent reason for immediate enlargement of our home mission equipment and working force in order to anticipate and withstand the impact of those influences which have so seriously affected the Atlantic Coast cities and so greatly impaired their progress in Christian civilization.

Obviously the chief centers of importance are the cities, and therefore this article will seek to set forth in brief compass the leading facts concerning the religious character of each of the six leading cities of the Coast. The features common to them all have been suggested in the preceding paragraphs. In many respects they differ among themselves.

SAN FRANCISCO

The metropolis of the Coast, San Francisco, is unique by virtue of the tragic affliction which befel it four years ago, almost entirely destroying the city and for a time scattering its population. Its heroic and successful effort at reconstruction is the marvel of the nation and a superb triumph of courage and confidence over catastrophe unprecedented and difficulty unexampled in modern history. The achievements of nearly sixty years crowned with prosperity and marked with luxury were swept away by pitiless and irresistible flames in three brief days. The city has been restored, more beautiful, more extensive, more splendid, more enduring, in four years' time. Much remains to be wrought in the development of the interests and institutions which promote the higher life of the city. Schools and libraries and church edifices and hospitals must engage the effort of the community for some years to come, even to bring these institutions to their former degree of efficiency. The amazing and tireless energy which has created a new city greater than the old in four years must be persuaded to devote itself to the strengthening and enlargement of moral and spiritual interests which alone can truly save the city and insure its lasting prestige and enduring glory. Nor will this persuasion come in sufficient measure from within. San Francisco, the ninth city in rank in the United States, is more a mission field than any of its peers. More completely and more boldly do the forces of unbelief and superstition and crime assert their purpose and their power to dominate and to despoil. More helpless and more destitute are the little groups of evangelical believers who bear their witness to the truth as it is in Jesus. They are conscious of the greatness of their mission, and rejoice in it; but the battle is too fierce for them to win it unaided; the task is too great for them to achieve it without reinforcement; the field is too broad for them to cultivate it and secure the harvest unless the Lord shall send more laborers into His harvest —and more harvesting machines, and more garners and more mills as well— equipment not less than men.

The population of San Francisco, according to local estimates, is about 500,000. It is possible that the census now being taken will show that this estimate is too high by 75,000. Certain it is that the city now has as many people within its borders as before the great fire of April, 1906. Like all the Coast cities, though in a less degree, it is predominantly an American city. Its foreign element is a rich conglomerate, including traces at least of well-nigh every nation under heaven. There are 30,000 Italians, who form a somewhat conspicuous element in the city's population. The Orientals are numerous, interesting, and sometimes an occasion for violent and bitter animosity among the white people of the working class. The Chinese number about 8,000 and their number is increasing somewhat. The Japanese do not exceed 7,500. There are 1,200 school children of these nations. Mission work among both Chinese and Japanese is maintained by several evangelical bodies, and there are 600 Chinese church members in the various missions of Chinatown. The Jews number 25,000 and are prominent in business and society. Not more than 1,500 are members of the six synagogues.

San Francisco is overwhelmingly a Roman Catholic city. Figures supplied by Catholic authorities claim a Catholic constituency of 200,000 to 240,000. Possibly this statement requires some modification; but Catholicism controls the life of the city to an alarming degree. The combined membership of the Protestant bodies actually enrolled in the churches hardly exceeds 15,000. Of course there is a further Protestant element comprising those who do not enrol in the churches; but many of these are not to be counted as positive factors for spiritual influence.

The Baptist churches include a total white English-speaking membership of about 800. There are also in the city a Negro, a Chinese, a Swedish, a German, a Finnish, and a Russian church. The aggregate value of all church property is about $250,000, with a total indebtedness of $20,000. The First Church is engaged in a building enterprise which

involves an ultimate outlay of $150,000 for site and buildings. The main edifice (a recent photograph of which is shown herewith) will be finished and equipped at a cost not exceeding $80,000, if the church can secure the balance of $15,000 needed for the enterprise. Hamilton Square Church hopes to be enabled by a provision in the Home Mission Budget for this year to undertake a new building at once. If in addition to these two leading churches, the Emmanuel Church can be relieved of its debt and put in repair, a strong base of operations for aggressive work will have been established, and the outlook for San Francisco Baptists will be bright. Careful estimates show that a total investment for San Francisco, through a brief period of years, of $75,000 for edifice work in behalf of existing churches, will secure the stability and successful development of our work in this great and growing metropolis of the Pacific Slope.

OAKLAND

San Francisco is the center of an urban community which numbers probably nearly a million people grouped around San Francisco Bay. The largest of the adjoining cities is on the east shore of the Bay, and is now locally known as Greater Oakland, although comprising three separate municipalities, Oakland, Berkeley (the seat of the State University and a prohibition city), and Alameda. The community has grown enormously since the fire of 1906 so seriously disturbed and redistributed the people of San Francisco. The present population is estimated at 300,000. The Protestant bodies are much stronger here than in the metropolis across the bay. Baptists number 2,500 in 14 churches. The First Church, under the dauntless leadership of Dr. H. J. Vosburgh, has erected an imposing stone edifice, wrecked in the earthquake and since restored and completed. The series of disasters has left this church burdened with a debt of $35,000. The two leading churches of Berkeley have recently resumed their former unity and under the ministry of Richard M. Vaughan are growing into a vigorous and powerful church, which is planning a large building enterprise. The Pacific Coast Baptist Theological Seminary is also located here, and Coast Baptists will be asked this year to provide a building for this promising institution. The astonishing development of this field of Greater Oakland creates an acute problem in city missions. At least three new missions should be established, and existing work strengthened.

LOS ANGELES

Southern California is termed the Italy of America. The climate, the fertility of the soil, and the natural beauty have attracted a large and sturdy community to the region of which Los Angeles is the metropolis. The city claims a present population of 325,000 and is said to be increasing 20,000 yearly. The foreign element is not large. The Orientals number 5,000. Protestant Christians are much in evidence, and the moral and spiritual life of the community is more pronounced than that of its sister city in Northern California. The total Protestant church membership approximates 45,000, of which number 4,600 are Baptists in 14 churches and missions. The Temple Church, to which Dr. J. Whitcomb Brougher recently came as pastor, probably has the largest audience among Baptist churches on the Pacific Slope. Mission work by Baptists in Los Angeles is prosecuted chiefly among English-speaking people.

PORTLAND

Near the junction of the beautiful Willamette and the majestic Columbia rivers is located the chief city of Oregon, famous among Northern Baptists as the scene of the memorable Convention of 1909. It is notably an American city, having in its population of 260,000 about 220,000 Americans. The leading foreign groups are German and Scandinavian, 15,000 each. Five hundred Hindus in the list of foreign peoples suggest that the Pacific Coast may yet have to face and attempt to solve the problem of meeting British India and combating Hinduism within our own borders. Catholics number only 20,000, or one-tenth as many as in San Francisco. Protestant church members number 22,000 to 25,000, of whom 4,300 are Baptists in 20

churches. The White Temple, where the Convention met, is the one imposing edifice among these churches, of which but ten are self-supporting. The Baptists of Portland have achieved remarkable success in city mission extension work, and are reported to have doubled their membership in four years.

TACOMA

Tacoma, on the lower end of Puget Sound, had 1,100 people in 1880. It claims a population to-day of 125,000. Smelters, flour mills, packing houses, wheat warehouses, lumber mills and factories, have made Tacoma one of the most promising and important cities west of the Rockies. The Hill Lines are erecting a million dollar railroad station, and the Government a $500,000 post-office. The city is overshadowed by Mount Tacoma, 14,526 feet high, sixty miles away, and perpetually covered with snow—one of the most impressive sights on the continent. This great manufacturing and shipping center shares with Seattle, forty miles away, the advantages of Puget Sound and of the northern transcontinental railroads, being thus secure in its position among the leading cities of the Coast. Baptists here number 1,400, in 13 churches, with church property valued at $115,000. Three missions are sustained by the local society.

SEATTLE

The story of the rise and expansion of this queen city of Puget Sound is fascinating and amazing. That story covers less than a generation, and the Seattle of to-day is a wonder. The present population is probably not far below 300,000, and the city is growing rapidly. The community is predominantly American, the analysis of population yielding the following result: American born, 175,000; Swedes, 15,000; Germans, 10,000; Norwegians, 8,000; Italians, 7,000; Japanese, 7,000; Danes, 2,000; Russians and Finns, 2,000; Chinese, 1,000.

Baptists are well organized in Seattle, having 3,000 members in 14 American and 8 foreign-speaking churches, with 7 missions. The First Church is undertaking the erection of a beautiful and spacious house of worship, for which a building fund of $75,000 was all pledged at a remarkable service on Sunday, March 20. Other important churches expect to build in the near future. Aggressive as Seattle Baptists are in spirit, they have not kept pace with the city's growth in recent years.

CONCLUSION

These six cities, Seattle, Tacoma, Portland, San Francisco, Oakland and Los Angeles, will together determine the future of the Pacific Coast, and may have a large and important place in the work of evangelizing the Orient. They are yet in a formative condition; they may be molded and shaped by Christian ideals and dominated by Christian standards. The opportunity is ours to-day so to invest these cities with powerful missionary and educational forces as to insure their permanent Christian character. A generation hence, even a decade hence, the critical occasion will have passed, and the institutions of these cities will have taken shape for right or wrong, for good or ill, beyond our power seriously to affect them. It is our problem, our opportunity, our duty, to save these Coast cities for Christ and Protestant Christianity; and we can do it if we will.

A Baptist statesman who knows better than any other man the conditions and needs of our Baptist work on the Coast, Dr. C. A. Wooddy, of the Home Mission Society, has recently written as follows concerning the Coast cities:

"It must be kept in mind when thinking of this matter, that the great cities of this region have already been established. Which will be the greatest may not be known nor how great a number of them may become. But it is not probable that any really great city will be an entirely new growth on this field. The framework of our future city civilization is already laid. There may be some surprises and some disappointments, but in the main what we now have is what we shall have so far as location is concerned. Our task and our opportunity is therefore outlined to us. If at this time such help and encouragement may be given us as will bring our work abreast of the city advancement we shall have a fighting chance for dominating our coming great cities."

A GIRL'S CLUB IN A SETTLEMENT HOUSE

Missionary Work in Cities of the Third Class

BY R. M. WEST, D.D.

TAKING a number of the third class cities together, I find a majority of 76,295 Baptists living in civic relations to 26,686 Italians, 71,373 Poles, 10,809 Hungarians, and a lesser number of other foreign factors. This body of Baptists is carrying on but two small missions among the Italians, one among the Poles, and one among the Hungarians. One city is working both for the Italians and for the Hungarians; another city is working for the Italians, and the third one for the Poles. In some of the cities where the Baptists are numerically the strongest, they are doing nothing whatever in the way of mission work for the foreign element. In most of the third class cities the entire Baptist strength seems to be exhausted in church extension work among the native population. In a great majority of cases the churches are working independently and have not developed into coöperative activities either in church extension or in work for foreign elements.

In none of the cities investigated is there any comity among the denominations. It is also the uniform rule that where one denomination is working for a foreign element, another denomination or even two is working for the same, while other groups of foreign people receive the attention of no Protestant body. From facts so far ascertained, it would appear that city mission work on the part of Baptists is not the result of forethought but of action under the pressure of conditions grown intense. The best way to succeed in handling the complex population of a great city is to prepare for it while the city is small, that the work may grow up along projected lines with the growth of the city. It also appears that our Baptist principle of local church autonomy and independence yields only under the pressure of stern necessity to the principle of coöperation for common ends.

Rochester, N. Y.

THE SETTLEMENT AND MISSION COOKING SCHOOL

Colportage Work in the Cities

BY REV. HOWARD WAYNE SMITH

ONE of the earliest forms of Christian work is that conducted by means of colporters visiting families and distributing, by sale or gift, Bibles and other good literature. This work has been done in America through the American Baptist Publication Society since 1840 and has grown into a vast enterprise requiring an expenditure during the past year of over $40,000 on the part of the Society, to say nothing of the amounts contributed by the various State and city mission societies which have coöperated in the work.

The changed conditions in many of our large cities have demanded that the same form of work be undertaken in the cities, especially among the foreign population. During the past year the Publication Society has coöperated in this work in the cities of Boston, New York, Philadelphia, Pittsburg and Cleveland. The work in all of these cities has been done in coöperation with the local missionary bodies, and embraces workers in the Italian, Polish, Bohemian, Slav, Russian, Hungarian, Slovak, Croatian, Greek and other tongues. The amount expended has been the very modest sum of $2,500, supplemented by the appropriations of the local bodies. The appropriations for the coming year under the conditions imposed by the limited giving of our people will not exceed the same amount.

As an illustration of the great importance of this work, attention is called to the fact that the Polish Baptist Church now existent in the city of Philadelphia is the direct outcome of colportage work done some three years ago. There should be no question as to the desirability of making it possible to have large increases in the number of these workers among the foreigners of the great cities of the land.

City Mission Work of Other Denominations

By Rev. Charles A. Brooks of Cleveland

ALL the evangelical denominations face practically the same problems whenever they seriously endeavor to discharge their stewardship of the gospel in the modern city. Their experiences, successes, and failures furnish a common fund of wisdom from which all may profitably draw. Despite the difference in polity and ecclesiastical machinery, there is a striking similarity of experience and unanimity of opinion as to the character of the situation which confronts us.

An attempted inquiry as to the trend of the present policy of city mission effort, its organization, church extension, the downtown church, and missions to the foreigner, disclosed the inadequacy of reports, the absence of reliable figures or facts, and the need of following up the inquiry and getting at all the facts. No one was willing to hazard even a guess as to how much money was expended or how many members there were in the missions or churches of foreign tongue. But while it must be borne in mind that what follows is incomplete, there are some suggestive things.

While there is no definite policy as yet, there is everywhere a growing appreciation of the needs of the city and a consciousness that the policy and machinery of the past have been inadequate. This conviction seems to be a burden on the minds of a few men in each of the denominations, and as a result there are here and there unofficial groups that are exploiting the city needs and stirring up the churches. The Congregationalists have a City Mission Association, the Methodists a City Mission Union, with a monthly publication, *The Christian City,* in New York. The Presbyterian and Episcopal Churches are making vigorous effort to cope with the city problem. With this spirit of earnest inquiry, it is not too much to hope that there may be a general conference before long, with view to see if some policy leading to more aggressive and efficient work cannot be devised and coöperation be secured wherever feasible.

At present, a survey of methods shows that even within denominations not as congregational as ours there is considerable overlapping and duplication of machinery in city mission work. The Episcopal Church does its city work through the missionary committee of the diocese, and the archdeacon is practically the superintendent of missions. What is known as the "City Mission" is a distinctive ministry to those who are in public institutions, such as hospitals and asylums. Sixteen clergymen in New York City give their entire time to this work, which is done by no other denomination in the same specialized way. The Presbyterians work through the missionary committee of the Presbytery in church extension, but have also in the large cities church extension societies or the Presbyterian Union, which corresponds to our city mission societies. These are largely laymen's organizations and have done most important work. They are independent of the Presbytery but act in conjunction with it when occasion arises. The work among foreigners is under the department of immigration of the Home Mission Board. The department of labor has just started at Fourteenth Street and Second Avenue a new movement, a sort of religious forum, from which much is expected as a medium of attracting working men to the church. In New York and Chicago they have also a superintendent of city missions. The Methodists have a district superintendent, and also local organizations largely managed by the laymen. In few of the leading denominations is the policy or work clearly defined.

Church extension, or the establishing of new English-speaking churches, has been the principal work of all the city mission organizations in the past. The Presbyterians have commonly established branches which are colonies of the mother church and are given the church prop-

erty when they become self-supporting. In some instances, however, the Union has planted and maintained the new churches. Just now the Presbyterians have the splendid bequest of Mr. J. S. Kennedy, a million and a half designated for church extension work. The Episcopal Church has developed strong central churches and extended the work through branches controlled by the parent church. Prominent parishes in New York and Philadelphia, such as St. George's and St. Bartholomew's, are well known. The large force of assistants which this system makes possible is of great value, and the type of men placed in the fields is much above the average.

In downtown work the Presbyterians and Methodists in New York are doing some things worth studying. The endowment of the old First Presbyterian Church on Fifth Avenue, securing its permanency, is an example; the East Side Parish Church of the Methodists, combining wise institutional work with vigorous evangelism, and the Halsted Street work in Chicago are illustrations of efficiency. Some Congregational churches are investing large sums in experimental downtown work. Endowments are commonly sought, but some downtown endowed churches are not doing more than others without endowment, and this question is in debate. Of course the Episcopal churches with their vast wealth are doing a notable service along institutional and philanthropic lines; but this is local rather than organized city work.

In the foreign work all the churches feel most keenly the need of a more definite plan and adequate machinery and workers. All the leading denominations have some organized and much more local work among the Italians and the Slavic peoples, and give aid also to efforts among the Scandinavians and other northern European peoples. There are a number of training schools for foreign workers, such as the Schauffler School for Slavic peoples in Cleveland, and the Presbyterian institution at Bloomfield, New Jersey, corresponding to our own school for Italians in Brooklyn. The training schools for Christian workers also belong in this helpful class. These are found in the principal cities.

Aside from the denominations mentioned, others, as the Reformed Church, the Disciples, and the Evangelical Lutherans, have been doing some of the most successful city work. But when all that can be discovered is brought together, how small the effort in comparison with the tremendous task of evangelization to be accomplished. The Christian denominations can scarcely be said to be fully awake to the situation. It is time the alarum were sounded from every side.

A LIVE HUNGARIAN CHURCH IN CLEVELAND

Devotional

For Liberality Towards Missions

O LORD, Who though Thou wast rich in all the glory of Thy Father, yet for our sakes didst become poor, and hast promised in Thy gospel that whatsoever is done unto the least of Thy brethren in Thy name Thou wilt receive as done unto Thee; grant, we humbly beseech Thee, that our thankfulness for the mercies which Thou hast vouchsafed unto us may abound unto the riches of a hearty liberality; and that, not only to our power, but even to what seems to be beyond our power, we may be entirely willing and ready to minister to the necessities of Thy cause, and to help forward Thy kingdom over all the world; and this not to our own praise, but in singleness of heart to Thy glory, and the honor of Thy name. Amen.

✤

Subjects for Prayer

Thanksgiving for the missionary offerings of the past year, which make it possible to carry forward the great work of giving the gospel to needy peoples in all parts of the world.

Supplication for the blessing of God upon the anniversary meetings to be held in Chicago, for the divine guidance of the delegates of the churches that they may plan wisely for the progress of the kingdom of God, and for the knitting together of all hearts in a common purpose of enlarged service.

✤

How Long?

"Go break to the needy sweet charity's bread,
For giving is living," the angel said.
"And must I be giving again and again?"
My peevish and pitiless answer ran.
"Oh, no!" said the angel, piercing me through.
"Just give till the Master stops giving to you."

Field Requests for Prayer

The days pass with new opportunities and plenty to do, but we need your prayers that we do not neglect to take time to learn of our Master before attempting to teach others; one misses the inspiration of the home services and the touch of new thoughts and ideas.—HELEN M. GODDARD, Shaohsing, East China.

I have commenced to pray continually for God-called Burman preachers. I wish to urge others to join, not for a few times nor occasionally, but daily while we live or until the supply is enough greater than it now is to make something else more important than this. I would be encouraged if I could learn that others were banded together to pray for this definite and exceeding great need.—L. H. MOSIER, Pyinmana, Burma.

Chang Pei Tsi has gone from Kiating to take charge of the work in Chinchihsien. He was my boy in those first lonely days in Yachow and he has never left me. Through riots and sickness and health, in sowing and reaping, in defeat and victory we have been together. He has gone with trembling, yet with hope, saying, "pastor, if it were not the call of God I could not go. Pray that I falter not. Pray that I be true in the terrible temptations into which I go." Brothers, sisters, he is yours there, as I am yours here, for Christ's sake. Join me in prayer for him, my son in the faith, my brother, counsellor, friend and helper.—F. J. BRADSHAW, Kiating, West China.

If you want something definite to pray about in connection with our work, please pray that some of our boys may give themselves to preaching. More than that, there is one young man, Moung Chit Moung, who is seriously thinking of it. His is of a deeply religious nature and has a good mind, but with him as with many the call of the government is louder than the call of God. Pray during the next few months that God may call him and that he may hear the call and that he may enter the seminary at Insein next year. If he does he will be the first student able to take part of his course in English and prepared to study Greek. He is weighing the matter now. Pray for him.—M. C. PARISH, Pegu, Burma.

I STARTED from Pasadena with Colportage Wagon No. 45, bound for the Thermal Valley via Riverside, Moreno, San Jacinto, Beaumont, Whitewater, Palm Springs, and other points. I arrived in Thermal January 21, having driven 197 miles over perilous mountain roads washed out by heavy rains and through slavish sand deserts. I shall never forget my reception at Thermal. Driving up to the post-office which was kept by Brother Gordan, a Baptist, he told me that he had no room in the house for me and no stable room for my horse. But, said he, go out to the corral and get you a bale of hay for your horse and you will find a mesquite tree across the way where you can camp.

That was good enough for any colporter—on earth—and I find this in my diary, January 21, 1905:

"Arrived in Thermal. Received of Brother Gordan bale of hay, $1. Good reception—gave a bale of hay and sent me to the brush. 'Best he could do.' God bless Gordan. Camped under a mesquite tree near the Walden house. Put up church notices. Made five calls, wrote three letters. Tired but will shave, bathe and clean up to preach to-morrow. All after a four days' trip across a continuous sand desert! Supper at Waldens."

Yes, it was a "good reception," for I had blankets for my horses and a house for myself in the wagon, with bed and "grub." After the work of the afternoon was done and the colporter was whistling about his preparations for supper, good Mr. Walden came out and insisted that I come in the house and eat with him. Brother Gordan was next to see that the colporter was well fed, and as soon as they observed his cheerful independence many more insisted that he accept their hospitality.

Well, "despise not the day of small things," for under this mesquite tree were the first prayer meetings of the Thermal Baptist Church, when the missionary met with God all alone.

Weeks were spent driving from house to house. Yes, there were discouragements. I heard of a family living ten miles out that was said to be Baptist. This was February 1, and I find this written in my diary: "Drove out to C—'s

ten miles in sand storm and did not get invited into the house."

But there were many warm, hearty receptions. Baptist families were found who were not dead. An evangelist was sent by the State Convention, meetings were held, souls converted, and a church was organized February 12. The colporter stayed until a pastor was called, settled, and salary provided for. Services were then held in the school house, preaching, prayer meeting and Sunday school. The second pastor, Rev. A. H. Loyd, was a carpenter (like the father of his Master), and he built the church edifice, the only one of any denomination in the whole valley. Rev. Britton Ross, the next pastor, was on the field when the church built the parsonage just to the left of the meeting house. Just recently Rev. Mr. Howse of New York State became pastor and is rapidly making friends. With such a spiritual leader the work at Thermal will certainly prosper.

What joy to see the work grow from a mesquite tree to a church and parsonage! How encouraging for those who furnish the money for missions. This is still the only church edifice, I believe, in a valley twenty-five miles long by fifteen miles wide, where hundreds of families live on small ranches. The Thermal church is 127 feet below sea level, but its light shines like that of a city on a hill.

However good this work may be, it is not, to my mind, the best work the colporter does. Some other denomination would probably have set a church in Thermal if the Baptists had not done so. The best work a colporter does is in places where no church is possible, and where people are neglected and destitute because so poor and few in number that they cannot have a church, and are beyond the reach of all churches and missionary pastors.

Such a place is Palm Springs, California. Away from railroad and thirty-six miles from Thermal in the upper end of the valley, Palm Springs is named so because of the hot spring and great, luxuriant palms, both the date and fan palm. It is a health resort. Nestled at the foot of snow-capped Mount San Jacinto, at an elevation of 600 feet, the perpetual sunshine and pure, dry air is the best

BIBLE CLASS ORGANIZED AT PALM SPRINGS

tonic for the consumptive, and the hot spring cures the worst cases of rheumatism. But the people are mostly transient. Only about enough people to run three hotels, a postoffice and store make their homes here—not enough to form a church unless all were enthusiastic church people, and that is never the case.

Here Dr. Wellwood Murray and his good wife, both Baptists from Scotland, whose son is a Baptist and connected with the Standard Oil Company, have lived for twenty-four years without a church home. When I introduced myself to Dr. Murray, do you wonder that he said: "Well, we are always glad for a word." For years active in church work, and now angels of mercy to the sick and discouraged in this place, we are glad to take the gospel to them. Many years ago the people of Palm Springs built a little church edifice so they would have a place of worship when the minister or missionary visited the place. Here they congregated Sabbath morning, January 23, 1910, for a sermon and worship. While it was not possible to organize a regular Sunday school, the colporter was well supplied with quarterlies and literature from the Publication Society and instituted a home study class. The picture shows what he found at one of the homes next day. See the summertime clothing of the family, worn in January. The children enjoy the Sunday school papers and the mother has them study the lesson and have Sunday school at home every Sunday. When I proposed taking the picture the children said "Teddy bear" must also be in it, and so he is.

OUTDOOR LIFE OF HEALTH SEEKERS AT PALM SPRINGS, CALIFORNIA

Besides the few houses there are at least 150 tents and bungalows for sick people. Many bring their own tents and camp under the pepper trees or out in the mesquite brush. Very few of these sick people could come out to the services. Only two of all I visited said they did not care to come. They were strict Catholics and were reading their Bibles in their tents. Some of these men were warm-hearted Christians and it did them good to have a minister visit them "as

their pastor did back home," and converse with them about the spiritual life, for with some of them this life is very short at best.

One poor man had traveled almost all over the world in search of health without avail and was just as sadly in need of salvation. He had no Bible, but had been reading Christian Science literature and was about to embrace the "faith" as the last straw for a dying man. We opened the Gospel of John and as we read of light, life and love through Jesus Christ his face lighted up and I left him a hopeful man, in possession of the Word of God. "I am so glad you came." Shall I ever forget those words as they fell from the lips of a dying man, his eyes and smile following me as I left his tent!

No, and when we meet again in that better land it may be I that will say to him: "I am so glad you came."

Fellow workers, who give your money and your prayers to make this work possible, you too shall rejoice with us in the harvest of souls. The opportunity is great. There are not less than fifty such destitute places on my field alone beyond the reach of the missionary pastors, and this is the best work, to my mind, that a colporter or any other missionary can do. Like that of the Master, it is going about doing good, and preaching the gospel to "every creature."

The little Redondo California family, not yet six months old, presents a great need. Your colporter organized this Sunday school October 3, 1909, with less than a dozen pupils. Through the faithfulness of a few earnest workers the school not only lived but grew. One young woman gave up her position in the high school in order to devote her time to this mission gratis, and last Sabbath, when the picture was taken, fifty-two were present. Better still, they are now an organized Baptist church, supporting their pastor without aid from our State Convention. It would be unfair not to state, however, that the pastor is a mechanic and works in the car-shops. He preaches every Sunday at Redondo and

MR. WELLWOOD MURRAY AND WIFE AT PALM SPRINGS

SUNDAY SCHOOL AT REDONDO BEACH, CALIFORNIA

Hermosa Beach. They have Sunday school and preaching services in Masonic Hall, above the furniture and grocery store. Redondo is a city of several thousand people and has never had a Baptist organization until this start was made. Can you, will you help to keep them going?

DR. SEYMOUR AND "UNCLE BOSTON" SMITH: THE LAST PHOTOGRAPH TAKEN OF THE LAMENTED SUNDAY SCHOOL WORKER AND EVANGELIST

Now for the May Meetings

THIS IS A YEAR OF REJOICING. THE CONVENTION OUGHT TO BE THE LARGEST IN OUR HISTORY. ARE YOU GOING?

ALL who go to the Chicago meetings may be sure that the arrangements will be complete and admirably carried out. With a committee of arrangements that starts with Prof. Shailer Mathews as chairman, and includes such names as Dr. Smith T. Ford, Arthur E. Pestor, J. S. Dickerson, Drs. A. K. DeBlois, B. A. Greene, J. B. Thomas, and Rev. M. P. Boynton, there is certainty that all will be taken care of. E. Orris Hart, 5711 Kimbark Avenue, is chairman of the committee on entertainment, and any who desire information concerning hotels or private accommodations can write to Rev. W. E. Hopkins, 5711 Kimbark Avenue, Chicago. The gymnasium will afford ample space for the delegates and audience, and the Convention ought to be the largest and most thoroughly representative of all sections that has yet been held, Chicago being about as near the center as we can hope to get.

Remember that every delegate to the meetings in Chicago must have a certificate duly signed by the clerk of the church. A single form has been arranged, and if you have failed to get credential cards from the Societies, a copy of the form here given will be sufficient, if properly attested:

This certifies that.....
has been appointed by the.....Baptist Church of .....,
State of .....,
a delegate to the annual meetings to be held in Chicago in May, 1910, of

The Northern Baptist Convention,
The American Baptist Foreign Mission Society,
The American Baptist Home Mission Society,
The American Baptist Publication Society,
The Woman's American Baptist Home Mission Society.

.....
CLERK OF THE CHURCH.

Dated: .....

MANDEL GYMNASIUM, WHERE THE CHICAGO ANNIVERSARY MEETINGS WILL BE HELD

LAYMEN'S MISSIONARY SUPPER IN SAN FRANCISCO, AT THE PALACE HOTEL. ONE OF THE LARGEST AND MOST ENTHUSIASTIC GATHERINGS OF THE ENTIRE CAMPAIGN. THE CAMPAIGN STIRRED THE COAST GREATLY

The Laymen's Missionary Movement

By J. L. Dearing, D.D.

How a Foreign Missionary Regards This New Method

THERE is no more significant feature in church life to-day than the Laymen's Missionary Movement. To a missionary returned from the front it is both full of hope and inspiration. The widening sphere of Missions; the enlarging opportunity in the East for a variety of Christian service, the immediacy of the call, all make a strong appeal for adequate provision, and never has the demand been so great for the adoption of entirely new and enlarged methods of promoting the Mission Enterprise.

There is an element of strength in these meetings of men exclusively. As the representative men from the various churches of a city are thus brought together the latent power of the church is impressively realized. Men wake to a new appreciation of what it is easily possible for the church to do. The enterprise of missions which has been thought of as an impossible task likely to drag on for ages, suddenly is made to appear a very real and practical task for this generation. Here is an undertaking which appeals to the men of the churches as their work, an undertaking which taxes the resources of the church, but which is worthy. Nothing else would bring together the men of the church to unite in the consideration of a common task.

The programs are unusually strong. The best resources of the Mission Boards are requisitioned and they gladly respond. There is a full realization of what the conventions mean to the Boards, as they place at the disposal of the committee their secretaries and missionaries on furlough, some even recalling from the field those who may assist in the meetings. Nothing sensational or artificial is permitted in any part of the convention. Humanly speaking, reliance is placed upon plain, direct recital of facts. Solos and quartettes even are not heard; but nothing could more move the hearts of sincere men than to hear, "Faith of our fathers," "Onward, Christian soldiers," "The Son of God goes forth to war," or "All hail the power of Jesus' Name," as it rings out from 1,000 or 1,400 Christian men who make it the expression of their faith. The program is strong in its simplicity and directness. One feels from start to finish that the convention means business. Some twenty-five or more men, officers of the movement, and missionaries and officials of the various Boards, give their time quite exclusively to the meetings, and after much training do a kind of "team work" which makes the convention remarkably compact, cumulative and an integral whole. At the same time there is continual evidence of a child-like faith and reliance of God that is a feature of the convention. At various moments through the sessions periods of prayer are introduced. These are brief, direct and simple. The leaders are much in prayer, meeting together daily and in groups for intercession. Perhaps here is the secret of the remarkable power of the conventions as much as anywhere. Mr. J. Campbell White, the Secretary of the Movement and the heart of the conventions, finds his power in prayer and his spirit pervades the entire company of leaders and controls the various meetings. During each convention meetings of local pastors and of the local convention workers are held for consultation and to plan for the carrying on and making permanent the fruits of the meetings.

This leads us briefly to refer to the results of the meetings. No doubt the promotion of interdenominational life is one of the first results. This is likely to be more far-reaching than many suspect. Here is a subject upon which all can unite, which is big enough to draw all together regardless of differences, upon which all see alike, and in the discussion of which the faith of Episcopal and Baptist, Presbyterian and Friend is alike

stimulated and strengthened, and becomes mutually inspiring.

The convention is educative and is likely to result in a greatly increased intelligence in missions. Apart from the education received through the addresses, packages of pamphlets on missions and a valuable mission library of ten of the best books on missions, are placed on sale. Already the first edition of books has been exhausted and over 87,000 pamphlets and 5,000 books on missions have been put into circulation. These are being read in fitting men to speak and work for missions who have before this known little of the subject.

The plan of systematic and regular weekly giving for missions is being promoted. Every effort is made to induce every church to adopt this method. Especial hours for the discussion of this system are introduced in each conference. The results are remarkable.

As the writer stepped off the train in Philadelphia, returning from the Harrisburg convention, a fine looking young business man approached him, holding out his hand and thanking him for his share in the Harrisburg meetings, saying, "Those meetings have meant a great deal to me. I was losing my foundations. The sermons that I have been hearing of late had shaken my faith in the Bible and in things in which I had been accustomed to believe, and I was losing my faith in all religion. But what I have heard at those meetings of what the Bible is doing for those Eastern people, and of their faith in the Book and in prayer, and as I heard the testimony of the missionaries as to their attitude towards the Bible and their testimony of how the gospel of Christ saves from sin, I have got my footing again and I cannot be too thankful." These conventions are giving constant and unquestionable evidence that the testimony of the Christians in Eastern lands is needed to steady the faith of men in this land, and that there is a power that churches at home are greatly in need of which comes from the witness furnished through the missionaries at this time. The hearty endorsement which is given to emphasis upon the great fundamental truths of our faith is a note which is characteristic of the conventions.

All denominations are seeking to organize a more thorough follow-up work, that the grand results may be conserved and the best results secured. The Movement should mean great accession of strength to the churches; larger giving by those well able to give; more universal giving by those who can make small gifts where they have given nothing in the past; and a volume of prayer for the world such as Christendom has not known. Those churches or pastors who fail to get in touch with this Movement will certainly experience a distinct loss. Those who have been the most active in the conventions already held are the most grateful for the blessings received and are praying most earnestly for subsequent meetings.

The Laymen's Campaign

The culmination of the national campaign will be the Chicago Congress, when 4,500 seats in the Auditorium will be filled with representative laymen from all parts of the country. Secretary J. Campbell White announces that a worthy national missionary policy will be adopted, which should mark a new era in the history of Christianity. That the gathering will be one of great enthusiasm and power there can be no doubt. The campaign has been marked on the Pacific Coast by the same features that made it impressive this side of the Rocky Mountains. We give a picture of the great supper in San Francisco at the Palace Hotel. Men have responded in a remarkable way to the appeal made by the Movement. To conserve the interest and enthusiasm and turn it to practical account and self-perpetuity is a task that will demand all the wisdom obtainable. Of course the Movement must link itself closely to its constituencies, or it will be ephemeral. As a stimulator of missionary interest it has a great function, and has proved its consummate ability in that line. We hope that the Baptists will be fully represented in the Chicago Congress, and shall await with great interest the results.

Missionary Program Topics for 1910

January.	The Mission Work of Northern Baptists.
February.	Our Foreign Educational Work and Its Products.
March.	Our Home Educational Work and Race Progress.
April.	Baptist Principles in Europe. (Baptism of Oncken, April 22, 1834.)
May.	Missions to the Foreigners in America.
June.	Foreign Missionary Problems and Forces. (A World Conference Program.)
July.	Frontier Missions and Church Building.
August.	The Claims of Stewardship.
September.	The Gospel by Wagon and Car.
October.	A Day's Work of a Missionary.
November.	Evangelizing the American Indians.
December.	Testimonials from All Lands.

Missions to the Foreigners in America

1. Hymn: "Faith of Our Fathers." (F. M. Hymnal, No. 21.)
2. Prayer and Responsive Reading: (F. M. Hymnal, No. 9.)
3. The Problem Stated: Let three or four persons read successively the most important selections from "From Foreign Lands."
4. Hymn: "America the Beautiful."
5. At Ellis Island: Reading from "America's Newcomers," Tragedies of Immigration, No. 2, page 12.
6. Trying to Solve the Problem: Read the article in May Missions on "Foreign Work in the Large Cities." Follow with story of "Arzen Tereschenko," in a leaflet to be secured from the Home Mission Society.
7. Hymn: "Our Country's Voice is Pleading."
8. Reading: "A Challenge to American Patriotism," (page 15, "America's Newcomers").
9. Hymn: "America."

Note.—All the material necessary for this program will be sent for 10 cents by applying to the Literature Department, American Baptist Home Mission Society, 23 East 26th St., New York City.

Those who wish to do so will find ample material for a program in the May number of Missions. It is most desirable, however, to secure the variety offered by the suggested literature of the Home Mission Society.

From Missions' Point of View

Put in the Right Way

THERE is a happy way to put things, and in regard to the apportionment in his district Dr. J. C. Armstrong, of Missouri, who represents not only the home and foreign societies but Northern and Southern Baptists as well, has this encouraging word to say:

"Every once in a while the brethren of a church write me that they are going to give all we asked of them for home and foreign missions and even a little more than was asked. As often as twice in a while a church sends in its offering which is a little below the figure asked, with the regret that they were not quite able to reach the mark. To the best of my knowledge, clerks and pastors have been faithful in presenting this matter to the churches, and in due time we will come to a full understanding and to a full coöperation."

That "due time" is worth heeding. This is not a two, three or five year campaign. Faithfully followed, in "due time" the weekly-giving, all-inclusive-budget, every-member-a-contributor plan will realize a yearly total that will enable the Baptists to do their full share of the missionary work in all lands.

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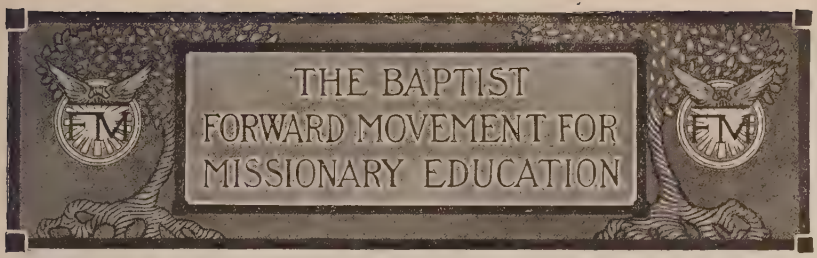
¶ The debt this country owes to the children of missionaries cannot easily be computed. The death of Justice Brewer of the United States Supreme Court brings to public notice the fact that he was the son of a missionary and born in a foreign land. That explains his sturdy Christian character, and his readiness to do what he believed to be right, regardless of consequences to himself. He was a fine type of the upright judge and the Christian gentleman. He believed in the people and kept closer to them than many of the dignified justices think it their part to do. Serving for a long period, he was one of the public-spirited and legally learned men who maintain the best traditions of the highest court in the land. The Presbyterian Church loses in his death one of its eminent and loyal laymen, who never outgrew the influence of the early years in a missionary compound.

¶ Justice Brewer enjoyed the public platform and believed thoroughly in "publicity." Speaking on this subject at New York in 1907, he said: "Publicity has a tendency to prevent schemes and questionable transactions in corporate life. Publicity is one of the things that make it dangerous for men to practise such things. Publicity is not a new force in our national life, but its power is greater to-day than in the past. Publicity helps to form public opinion, and public opinion is the mighty force of the age."

¶ The Laymen's Missionary campaign touches at many points incidentally. In sending in a list of twenty-nine names from a Cincinnati church the agent says: "We have never before been able to secure so many subscriptions to a missionary magazine, and our success this year is due to the enthusiasm inspired by the meetings here of the Laymen's Missionary Movement. Eighteen of these subscriptions are new ones."



"Something Different"

THE new "get-together" spirit in our denomination is to have another illustration in a unified missionary educational exhibit in connection with the meeting of the Northern Baptist Convention at Chicago. Hitherto the Societies have had separate booths for the sale of their literature in connection with some of which were limited educational features. These booths had no relation to each other, however, and no single central scheme of arrangement was attempted. It is to be different this year. In the Baptist Forward Movement for Missionary Education the Societies have now a common educational agency and the secretary of the Forward Movement has been requested this year by all the Societies to prepare an educational exhibit that will set forth adequately the whole work in a unified and consistent exposition of the activities of all of the Societies. The entire first floor of the Sunday school building of the Hyde Park Baptist Church has been designated for this purpose.

In the central part of the room special features of the work will be set forth in picturesque and striking form, while the rest of the display will be in booths around the walls. These will illustrate forms of work rather than societies. For example, the work being done among Spanish-speaking peoples will be displayed in a single exhibit without regard to the fact that the Philippines are being evangelized by our Society and Cuba and Porto Rico by another. The Woman's Societies join with the General Societies in the exposition, thus showing in one exhibit the whole work of the denomination in behalf of any particular field or people.

As is to be expected, the exhibit of material and methods of missionary education will be particularly full. It will be quite worth a trip to Chicago for those interested in mission study or missions in the Sunday school or Christian stewardship to have an opportunity of studying carefully the complete presentation of these subjects that will be made. In so far as it is possible without interfering with the regular sessions of the Convention, there will be lectures and conferences in connection with the exhibit and trained stewards from the Young People's Societies of Chicago will assist the missionaries present in explaining the exhibits. Many sources are being drawn upon for materials. Missionaries in home and foreign fields are generously contributing time and materials, curios, etc. A number of Negro schools in the South are sending exhibits. City mission work and needs will be well set forth with the assistance of city mission societies; but settlement houses and other civic and welfare organizations will also make their contributions. The University of Chicago generously loans Prof. Starr's fine African collection. Rev. W. A. Petzoldt, missionary to the Crow Indians, will furnish much for the Indian exhibit, which will be under his charge. The frontier will be shown up graphically. Customs and peoples in foreign fields will be made familiar to those who have only known of them by the "hearing of the ear."

This feature of the Convention will be made specially helpful to the young people's societies and Sunday schools of Chicago, which will be invited to visit the exposition on the evenings of the Convention week, for whom, in addition to the other exhibits, stereopticon lectures will be given. An attractive catalogue outlining the exhibit, giving daily program and containing valuable suggestions concerning missionary education in the churches, will be prepared and presented to each delegate and visitor. Readers of MISSIONS not coming to Chicago may secure a copy of this by addressing the Forward Movement, Ford Building, Boston.

INTERIOR COURT AND PARK OF THE GRAND UNION HOTEL, SARATOGA SPRINGS

Baptist Young People

THE Eighteenth Annual Convention of the Baptist Young People of North America will be held this year, July 7 to 10, at Saratoga Springs, N. Y. The prospects are that the meeting will be largely attended, and certainly if the strength, practical value and general attractiveness of the program are features that will secure the attendance of vast numbers, this expectation ought to be realized.

In the program that has been most carefully prepared, the devotional life and missionary service of young people have been given a large place among the good things that have been provided. This is well, because these things are of fundamental importance in the life and work of every young Christian. At the same time, every phase of Christian work has place and attention in the unusually comprehensive program that will soon be announced. There will be addresses on the responsibility of the young Christian to the home, the local church, the community life and that supreme work of the church, world-wide Kingdom expansion.

The dignity and responsibility of civic and national relations will also have attention. There will be open parliaments on every phase of young people's work. There will be innumerable conferences on the prayer meeting, the study courses, the Junior society and other phases in which young people are engaged and in which some seek to specialize.

The railroad associations have generally offered a rate of one and one-half first class single fare for the return trip. In the western part of the continent this rate does not hold, but the Trans-Continental Association has offered a fare of $72.50 from California points to their eastern terminus, Chicago, from which point the rate of fare and one-half can be secured. In many sections of the country the general summer rates will be found more satisfactory than the special reduced figure, and it would be wise for transportation leaders in every State to confer with the railroad officials concerning the rates best suited to their locality.

While the program which affords so much inspiration to young people's work is the chief attraction, and the privilege of meeting fellow-workers from other sections of the continent adds greatly to the value of the Convention, there is another phase that may well be considered, namely, the general beauty of the place in which the Convention meets, and the historic interest associated with it. These things afford educational value to the Convention that ought to have great

weight, particularly with young people who wish to come into touch with world movements in their preparation for life service. Saratoga is conspicuously fortunate in respect to these things. Beautiful in situation, it has been enriched with all the adornment that can be desired to make a summering place attractive and restful. Its parks are lavish in their rustic splendor, while the whole region surrounding Saratoga is the place where the nations of this continent fought through the struggle necessary to national existence. Canadians and Americans alike will be interested in the story of the Saratoga region.

The Baptist Young People's Union has always stood for a federation of Baptist forces in young people's work. This ideal is to-day nearer realization than ever before, and it is to be hoped that the Convention at Saratoga will mark such progress in this direction as will be gratifying to those who wish to see our Baptist young people more closely united in the work of the Kingdom of Christ. This is a Convention of Baptist young people, and in it Baptist young people will stand together, no matter what may be the form of local organization or the name by which the society is known. There is no doubt that the meeting in Saratoga will be an epoch-making gathering of Baptist young people.

GEO. T. WEBB, General Secretary.

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Social Service Series

Baptist young people ought to read every one of the booklets issuing from the press of the Publication Society under the general heading above. Nothing more important has been undertaken by the Society. The series is published for the Social Service Commission of the Northern Baptist Convention, with Prof. Shailer Mathews as chairman of the Editorial Committee. The titles of booklets just received are sufficient to show the vital interest: "The City: as it is and as it is to be," by Clinton Rogers Woodruff; "The Home as the School for Social Living," by Henry F. Cope; "The Social Mission of the Church," by Alfred W. Wishart; "The Churches Outside the Church," by George W. Coleman; "The Church and the Labor Movement," by Charles Stelzle.

CONGRESS PARK, SARATOGA SPRINGS, A LOVELY BIT OF NATURE

Movements of the Africa Commission

The Executive Committee of the Foreign Mission Society, in accordance with the action of the Board of Managers, has appointed a commission of three members to visit our mission on the Congo and to investigate conditions in the British Sudan relative to opening mission work there. The members are Rev. J. H. Franklin, of Colorado Springs; Rev. Johnston Myers, D.D., of Chicago, and Rev. W. L. Ferguson, D.D., of Madras, South India. They will be under the personal conduct of Rev. Joseph Clark of the Congo Mission. Mr. Clark was one of the early missionary explorers of the Congo regions and a more experienced African guide could hardly be found.

Mr. Franklin and Dr. Myers sailed on the steamer "California" for Glasgow on April 16. They will be joined immediately by Mr. Clark, who preceded them by ten days, and will meet Dr. Ferguson in England. The original plan was that they should visit the Sudan and the Congo in order, but on account of the delay in sailing a reversal has been made necessary, thus avoiding the wet season in both sections. The party sails from Antwerp May 5, arriving at Matadi May 26. They will visit the several stations of the mission, not excepting the two posts on the Upper Congo, and will also meet with the missionaries in conference. Under the most favorable circumstances travel in the interior of Africa entails hardship, long marches and exposure. The commissioners will, however, be more than compensated by the welcome which they will receive and the interest of the work which they will see. This is the first official visit ever received by our African Mission, although for some years a commission of this kind has been contemplated

From the Congo the commissioners will take ship for British Nigeria in the Sudan, landing probably at Lagos, whence they will proceed beyond the Niger River into Northern Nigeria. Here they will ascertain under what conditions mission work can be carried on and of what nature the opening is. The commission cannot complete its services in less than five months.

FROM THE FAR LANDS

THE ONLY BOOKS THE BIBLE

Associates for the Billingtons at Tshumbiri on the Upper Congo have at last been provided in the persons of Rev. P. C. Metzger and Mrs. Metzger, and the school can now be extended in scope. Sessions are held 200 days instead of 150 as formerly. The three R's only are taught, but they are taught thoroughly. The schools have been supported in part by the income from the station fruit trees, but this has decreased now that the natives have their own trees. "The schools on the Congo," writes Mr. Metzger, "are strongly evangelistic, bearing a rich harvest in souls, no doubt because we have little else to read than the Scriptures."

CHRISTIANS AND HINDUS AT ONGOLE COLLEGE

Of the 350 and more students of the American Baptist Mission College at Ongole, South India, 117 are Christian boys. They are from the outcaste peoples. The Hindus and Mohammedans are from the

upper classes. Of thirty-eight sent up for matriculation at Madras University fifteen were Christians. Recently the Young Men's Christian Association of South India had a winter student camp at Guntur, to which nineteen Ongole college boys went up, fourteen Christians and five Hindus.

FROM GOVERNMENT TO SEMINARY

One of the students who entered the theological seminary in September has an interesting history. He was a government official for many years and became a Christian while at Mito. When the church there lost its pastor, he with another man kept up the services. Later he felt called to preach and last summer resigned his office and came here.—W. B. PARSHLEY, Yokohama, Japan.

TOO MUCH RAIN

The wet season continued to the middle of November this year and the rainfall has been so heavy that much of the new rice is ruined. The price of rice advanced nearly five per cent., which entailed suffering on many people. This increase has also affected our orphanage.—H. C. GIBBENS, Mongnai, Burma.

KINDERGARTEN CHILDREN AS LIGHT BEARERS

The kindergarten has been larger and more flourishing than ever this winter. Thirty little people graduated and almost all of them go into the practise school of the normal school which is situated across the street. This is a school that has been particularly prejudiced against Christianity. We pray that these little people may be real messengers of light wherever they go.—MRS. H. TOPPING, Morioka, Japan.

WASEDA AND CHRISTIAN SCHOOLS

The Tokyo Christian Education Association, of which I am secretary, has appointed a committee to consult with the authorities of Waseda University in regard to the affiliation of all our Christian high schools with the university department of Waseda. In this way we can keep our students two and a half years longer than the present middle school course and at the same time help the university in the preparation of the men for the higher departments.—H. B. BENNINGHOFF, Tokyo, Japan.

"HE BEING DEAD YET SPEAKETH"

It was with a sense of keenest loss that we heard of the death of Professor Stevens. We knew him as a teacher and a friend. But we knew, too, in some measure of how great worth he has been in the councils of the Union. What he has been to me I could not tell. Through all

STUDENTS AND INSTRUCTORS, WASEDA UNIVERSITY, TOKYO. FIRST ANNIVERSARY OF BOYS' DORMITORY. PICTURE TAKEN IN COUNT OKUMA'S GARDEN. FRONT ROW, LEFT TO RIGHT, PROF. AHÉ, REV. H. B. BENNINGHOFF, COUNT OKUMA, PROF. YOSHIOTA, PH.D.

the years I have been away from his class room he has followed me with friendly letter and wise counsel and has been in many things almost a guide to me. If I am in any degree at all fitted for the place to which I have been led, it is chiefly under God due to dear Dr. Stevens. —C. B. Tenny, Yokohama, Japan.

EVEN TO THE DOOR OF TIBET

It is possible that we may have a road from Sadiya into Tibet in a few years' time. While the road is being surveyed, our medicines are being distributed by the local government agent even now to the door of Tibet. Medical missions are a means to an end—the breaking down of heathen superstitions, the winning of the friendship of the people, the opening of doors long closed.—Herbert W. Kirby, M.D.

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Educational Notes

Thirty pupils of Rangoon Baptist College are asking for baptism and nine were baptized at the February communion service. Four of these were from Buddhist families.

A brick dormitory is being built for the boys of the Garo Training School at Tura, Assam. This is the gift of Mr. M. C. Treat, of Washington, Pa. Two more dormitories are needed to accommodate the students in attendance.

The boys' high school, for which the missionaries of the Central China mission have been asking for many years, is now assured by a gift from Mr. Treat for the erection of a building.

A plot of ground in Tokyo in a most favorable situation between Waseda University and Duncan Academy, has been secured on which a dormitory will be built where Rev. H. B. Benninghoff can continue his work for university students.

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Personal Notes

Our veteran missionary at Nellore, Dr. David Downie, has been nominated Ordinary Fellow of the Madras University. Dr. Downie has held many positions of trust, local and provincial, since he first went to South India in 1873.

Professor Wallace St. John and Mrs. St. John of Rangoon Baptist College, returning to Burma, spent two weeks at Oxford where Professor St. John was given an exceptional opportunity to see the workings of the English university system, following which they are spending two months at the University of Leipzig.

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English Planter Gives Church Building

Tiok is the largest church on my field, having more than 200 members. It is one of the largest churches in all Assam. This church has been favored with the gift of a very fine church building. It is by far the finest church in Assam except the church in Sibsagor, and is the gift of Mr. Leviok, superintendent of the Nakadrasi Tea Company. Seeing the need of a better and larger building for the increasing congregations in Tiok, he offered to build for the Christians here a church large enough to hold the congregations and of better and lasting material. The church is 63 by 22. In addition to it is a fine room for the missionary when he visits Tiok. Three doors lead into the church, brick steps lead up to the doors. The building has a brick foundation and is throughout of the very best timber. For furnishings the audience room has twenty benches and a table and chairs. The idea is that women and children or any who prefer to do so sit on the floor in the room in front of the benches. In this way a large congregation can be seated. For evening meeting the church has two fine, large lamps, the gift of the church. The whole building is whitewashed and the timber oiled. In the rear is a stable and a kitchen. The whole is to be enclosed by a hedge; at present it has a fence. We had very fine dedication services. The church was crowded. The heathen in the neighborhood were surprised when they saw the building of the church.—C. E. Petrick, Sibsagor, Assam.

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Foreign Missionary Record

SAILED

Professor J. F. Smith, from New York, April 9, returning to Rangoon, Burma.

From New York, April 6, Rev. Joseph Clark, for Africa.

ARRIVED

Mr. E. R. McIntyre, from Iloilo, P. I., at Chicago, February 10.

Rev. W. R. Manley and Mrs. Manley, from Madras, India, at Boston, March 29.

Rev. G. W. Stahlbrand, of Ikoko, Africa, from Sweden, at Boston, March 18.

BORN

To Rev. J. C. Robbins and Mrs. Robbins, of Capiz, P. I., March 13, 1910, a son, Joseph Chandler, Jr.

To Rev. and Mrs. J. V. Latimer, Huchow, East China, February 13, a daughter, Frances Marion.

To Rev. and Mrs. J. H. Giffin, Kaying, South China, February 4, a daughter, Louise Margaret.

ANNUAL MISSION CONFERENCE, ONGOLE, BURMA, 1910

A Memorable Festival

BY REV. J. S. TIMPANY, M.D.

The South Indian Conference this year was of double interest to us all, and to the mission at large, because of the great Ongole Christian Festival, and the dedication of the Jewett Memorial which took place December 29-30, 1909. To see the thousands of Christians who came there from all over our mission (for there are those to-day in nearly every one of our fields who originally belonged to the great Ongole field), to look into their happy faces, and see the joy in their hearts was an inspiration to us all. To accompany them to the top of Prayer Meeting Hill and to look upon that great orderly and happy throng with their 125 and more banners, each representing a village, can never be forgotten by any who witnessed it. To sit in that great audience in the beautiful Jewett Memorial Church and see that orderly company, presided over by the assistant collector of the district, himself a Brahman, and listen to his very kind words of welcome; to hear also the warm greetings from the Chairman of the Ongole Municipality, also a Brahman, as he called the Christians assembled "brothers" and "friends," was a marvelous testimony to the triumphs of the gospel of the Son of God. How tenderly our thoughts ran back over the fifty-six years since Dr. and Mrs. Jewett with their small band consecrated that little hilltop with their faith. Forty-two years from that day it was our privilege to stand there with more than a hundred missionaries to praise God for the answer to their prayers. Another fourteen years have passed and once more we have been permitted to meet on this hilltop with this great throng of Telugu Christians. Throughout these years there have been numerous meetings on this hill, but I feel safe in saying that there has never been any so full of inspiration as this, when we beheld this wonderful answer to the prayers of God's people.

HANUMAKONDA, So. INDIA.

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Rev. C. H. Harvey and Mrs. Harvey, pioneer missionaries on our Congo field, who were forced to leave Africa last summer afflicted with an obscure tropical disease, have been taking the new sour milk treatment, of which much has been said recently in medical circles. They are so greatly improved that they plan to return to the Congo after the Edinburgh Conference, to which Mr. Harvey is a delegate.

FROM THE HOME LANDS

CHINESE STUDENTS IN CHICAGO

Missionary James Fung of Chicago writes, "Our Chinese work here is improving. We have several students of the Pui Ching Baptist Academy here from Canton, China. The president of the academy sent me a letter, asking me to act as guardian to them. They have come here to go to the public schools. I want them to stay in our mission so they can keep away from the temptation of Chinatown, because they are all young men. I expect to move my family away from the mission house so the young men can have this place to live in as a young men's home. Some of the parents are Christians, but the students have not learned of Jesus yet, so that is the reason why I want them to stay here. They have more chance to study the Bible and learn of Jesus."

PROSPEROUS FRENCH WORK

The Rev. Isaac La Fleur, missionary to the French in Waterville, Maine, is doing an excellent work with most gratifying results. On March 30 sixty were present at the prayer meeting. It has been decided to build a vestry and a committee consisting of the leading members of the First Baptist Church and the French Mission have the matter in charge. When Mr. La Fleur assumed the charge of the church the membership increased its part to the missionary's salary by $200. It is believed that the mission has entered upon a new period of prosperity and that in time it will be able to become self-sustaining.

A PARLIAMENT OF PEOPLES

The program of the New York City Mission Society for Monday evening, April 14, brought out in a very interesting and unique way what the Society is really doing for the foreign population of the city. A Parliament of Peoples gave twelve nationalities an opportunity to tell of their struggle for religious liberty in the old world. This was done in song and tableau. The program was opened by the Slovak pastor's little daughter, who sang "America" as she stood between the Bohemian and Slovak flags. The representatives of the Allied Italian Missions enacted an early evangelical scene in Italy. The priest finding a place where a Protestant prayer meeting is to be held, informs the soldiery, and when the meeting is in session the soldiers appear and, encircling the worshipers with a rope, take them all away prisoners. When they are gone an old man and his granddaughter come to find the room deserted and, surmising the reason, fell upon their knees to pray for their unfortunate friends.

The Hungarians sang their national hymn, after which their pastor told the story of the Liberty Bell of Hungary. A tableau representing Paul on Mar's Hill was the contribution to the program by the Greek Mission. The service was brought to a close when a group of American girls took the platform and led the entire assemblage in singing "America." From first to last the program impressed all with the tremendous responsibility and unlimited opportunity the church of Christ has to-day to mould the patriotic and religious ideals of these citizens of to-morrow.

THE ITALIAN MISSION IN BROOKLYN

On Easter Sunday evening a varied and interesting service was held at the Italian mission on Union Avenue, Brooklyn. There was first an Easter exercise by the Sunday school which had been carefully prepared and gave much pleasure to the chapel-full of people. Then followed the baptism of four candidates, one of them the 17-year-old son of Rev. G. Allegri, associated with Professor A. Mangano in the care of the mission, and also in the Italian Theological School. The Lord's Supper followed the baptisms, the new members receiving the hand of fellowship. At the close of the services potted plants which beautifully decorated the pulpit platform were distributed among the scholars and teachers of the Sunday school.

ITALIANS IN NEWARK

The same evening, at the Italian Mission in Newark of which Rev. Carmine Pagano is pastor three intelligent young men were baptized. A congregation of more than a hundred, after listening to an

Easter sermon by Rev. James M. Bruce, witnessed the baptisms.

FRENCH WORK IN PROVIDENCE

A remarkable work is reported by Rev. G. Aubin, French pastor in Providence. He says 27 Catholics have been genuinely converted, 15 of them in Providence. A large share of this success is due to the gospel leaflets published and circulated every week. The converts are making a thorough study of the New Testament. All are glad to suffer for Christ and His gospel. Besides the Sunday afternoon service a Sunday evening meeting is held in a private family, and four meetings a week in different families.

MINISTERIAL STUDENTS AT OTTAWA

The Christian work in the college at Ottawa, Kansas, is thriving. Twenty students are preparing for the ministry. A recent report which tabulated the work done by them is very encouraging.

MORE PASTORS FOR KANSAS

Rev. Jacob Peterson, general missionary among the Swedes in Kansas, has recently closed his labors to accept a pastorate in Texas. Mr. Peterson did excellent service. The Kansas Convention desires to spend more time and money in the work of establishing pastors among the churches, many of which are suffering from a pastorless condition.

GLADDENED BY NEW MEMBERS

The church in Meade, Kansas, rejoices in fourteen accessions. Evangelist Chas. Walsh rendered acceptable and helpful service. He is now assisting Pastor Hanks in some school house meetings.

GENUINE "BUILDING" WORK

Rev. David B. Livingstone, pastor-at-large of the Northwest Baptist Convention of Washington, writes: "I have spent much of the time in the past three months in the interest of, and actual work on, church buildings. We are glad to report the reconstruction and completion of the meeting house at Lyman without any aid from outside, at an estimated value of $750 for the improvements alone, and this has been done without a dollar of indebtedness. We inaugurated a campaign for building also at Kelso, a growing town of 3,000 population, where we have a little church. The organization owned a lot and for $300 I succeeded in securing signed pledges for $900 and pledges of lumber, shingles and substantial aid in cash and labor in addition to the $900 above named, estimated at $800 more, thus giving us a basis of operations to begin building later in the year, with a lot all clear of encumbrance and $2,000. We are thankful to Him who gave us these victories."

CARE IN MAKING WILLS

Those who are remembering the American Baptist Home Mission Society in their wills should be particular to state, either in the body of the will or in the codicil, that their gift is to the American Baptist Home Mission Society. Some persons have left off one or more of these words, and this mistake has made it often difficult to persuade the court that the money was left for the Society which the person who made the will had been constantly helping and surely had in mind. Let every one who reads these lines, and has drawn his will in favor of the Society, examine the document and see if the name is correct.

Why would it not be well for many other readers who intend to make their wills in favor of the Society to do so at once, since the matter has been called to their attention? Delay is dangerous. Detailed information concerning legacies in all the States will be furnished upon application to the American Baptist Home Mission Society, 23 East 26th st., New York. C. L. W.

HOME MISSION LITERATURE

New pamphlets and leaflets describing the work of the Home Mission Society have recently been prepared. Mr. Parker C. Palmer gives especial attention to this work. Dr. Morehouse has now in press an important history of the work in Cuba, and the "Creative Work in the West," by Dr. Barnes, has just been issued. It is one of the series of seven on "Winning the New World." A new catalogue has recently been published. Every reader of MISSIONS is urged to send for this and samples of the new literature. If twenty-five cents is enclosed in stamps, a package of booklets and leaflets will be sent to any address and these will furnish materials for addresses.

TWO NEEDS OF A REVIVAL WORK

Rev. J. A. Crawn, of Logan, W. Va., says: "Ten men were chained together and sent to prison last month from this town and all on account of whisky. We wish that some one would send us a set of lantern slides which have been prepared on the book 'Ten Nights in a Bar-Room.' We have just had a series of revival meetings that are ahead of anything

ever held in our vicinity. Our buildings would not hold the people who came and the meetings were of the old-time kind, with old-time results. There were about fifty converted and reclaimed and as many more helped. All Christian work is greatly strengthened because of these services. We are now in a better condition than we ever have been. Next month we are to begin another series of meetings at Holden and Big Creek. We wish to push the work in the new sections this summer where they have never had meetings and strengthen other places where some meetings have been held. To do this we need a tent that will seat about one hundred people. This will do when it rains, and when we have large crowds we can raise the sides of the tent so all can hear. If you know of any way we can obtain this tent, please let us know. Our contributions will be larger to missions than ever before and will grow with each year."

JACOB SALLADE, D.D.

An Efficient Secretary Resigns

Rev. Jacob Sallade, D.D., after most efficient service as the District Secretary of the American Baptist Home Mission Society, has been called to be Associate Pastor of the Temple Church of Philadelphia. Dr. Sallade is admirably fitted for this position. His relations with the Home Mission Society have been of the highest character and the service which he has rendered has been exceedingly fruitful.

His last letter as Secretary, dated April 2, closes with these interesting words: "You will notice that the receipts from our district, counting the individual offerings and the offerings from the churches, are several thousand dollars ahead of last year and about $5,000 ahead of the amount appropriated to the district." The fine spirit manifested in Pennsylvania which has led all the secretaries of the State, city and missionary organizations to help each other with their heavy tasks, has yielded results which speak volumes for coöperation in raising missionary funds.

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Massachusetts a Foreign State

Massachusetts is the most foreign State in the Union, that is, it has the largest percentage of foreign-born population. Fall River, Holyoke, Lawrence and Lowell have a larger percentage of foreign population than New York, Chicago, or San Francisco. Foreigners are coming to Massachusetts at the rate of 75,000 a year. Most of the new citizens have no vital relation with any Christian church. The Massachusetts Baptist Missionary Society in conjunction with the American Baptist Home Mission Society employs thirty-three foreign missionaries in Massachusetts and work is conducted in eight different languages. This work ought to be doubled at once, for the foreigners in Massachusetts can never be reached with the gospel at the present rate. If the civilization of the next generation in this State is to be Christian, the Christians of this generation must give their new neighbors the gospel of Jesus Christ.

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The Second Slovak Baptist Church in the United States

BY REV. JAMES M. BRUCE

On Friday, March 25, at the Fifth Baptist Church in Newark, N. J., a significant and deeply interesting service was held for the recognition of the second Slovak Baptist church organized in the United States. It is an offshoot of the Slovak church established several years ago at the Second Avenue church in New York under the auspices of the New York City Baptist Mission Society. A few of the members of that church having moved to Newark found settled there a large number of their fellow-countrymen. Among these they promptly began an active evangelistic work and soon gathered a group of faithful adherents who were hospitably welcomed by the Fifth Baptist Church to their meeting house where regular Slovak services have been held for about two years. The new church has thirty-two members and is steadily growing. A very high standard of Christian character is insisted on. Any one who wishes to join the body must

give evidence of sincere devotion by witnessing or preaching in the street services that are frequently held. The members are all preachers and in their daily work, as well as in the street preaching, they are constantly making known the gospel. They are all, or nearly all, from Roman Catholicism.

The recognition service began with Scripture reading and prayer by the Slovak pastor, Mr. Matika. Most of the congregation followed the Scripture closely with their Bibles, and often, as also during the prayer, fervent responses were uttered. Rev. S. A. Perrine, pastor of the Fifth Church, who presided, gave the Slovak brethren a cordial welcome and spoke heartily of the blessing their presence had brought to his church. Pastors and members of other Newark churches gave words of greeting and Godspeed. The New Jersey State Convention was represented by its secretary, Rev. Delavan Dewolf, and the Home Mission Society by Rev. James M. Bruce, who also, in the unavoidable absence of Rev. C. H. Sears, voiced the good wishes of the New York City Baptist Mission Society. The Slovaks are among the best classes of present immigration.

CHAPEL CAR AND COLPORTER

Field Notes from a Swedish Colporter

BY JOHN HEDEEN

Four years have now passed since we came from California and began missionary work in the State of Illinois and the northern part of Indiana. Many Scandinavians and Finns are to be found on our field. I came with the wagon to New Bedford, Ill., some three years ago for the first time and found that in the Swedish Baptist Church of that town no meeting had been held for several years. I have visited that church many times and now we have a regular Sunday school there.

In the coal-mining towns, Cable, Sherrard and Mather, we have no stationary Baptist minister. I have preached in Cable fifty-one times. In Cable we have a church building. The mining town is now being moved to Mather, which is a newly commenced mining town, and which has railroad connection with Rock Island and Monmouth in the western part of Illinois. We intend to move the church at Cable to Mather since many Scandinavians are now moving into this new town.

Last summer I asked Superintendent Mr. Robert Lee if a church lot might be donated in Mather to us and received the following answer: "Dear Sir—Some time ago you were at my place in Sherrard asking about a church lot in this new town of Mather. We will donate a lot when you are ready to move your church on to it. Of course, I would like to be on the ground with you some day and agree on what lot I will give you. After we have agreed upon this and you have your church on the same, I will have the deed executed. Yours very truly, Robt. Lee."

In northern Indiana we have an enormous number of Scandinavians at Indian Harbor, Gary, Hobart, in the rural districts between Chesterton and Valparaiso, La Porte and South Bend. All are waiting for visits.

We have some people at several places converted and have baptized eleven persons. This number could have been greater, but where the church has its own pastor he baptizes the converts.

Four joined the Young People's Society at the last meeting and two asked for baptism and church membership. We thank God for the great work that is done by the American Baptist Publication Society. By means of your work many different nationalities in this country hear the gospel.

ROCK ISLAND, ILL.

Varied Services of a Sunday School Missionary

BY T. H. HAGEN, SOUTH DAKOTA

I conducted meetings at Dixon during the first part of the month, and rejoice to report a notable victory: eight adults were received into the church. Three Sunday school girls would have publicly accepted Jesus if their mother, a pro-

fessing Christian and a member of the church, would have allowed them. It was a sad comment when, after arriving home from the last service, the father said to the oldest girl, "Mamie, why didn't you go forward to-night?" she was compelled to reply, "Mother didn't want me to," and the girl is fourteen years old. But the Lord was gracious unto us and gave us a great blessing. One beautiful experience came to us that day. A young couple were married Sunday afternoon; they attended service in the evening, and when I gave the invitation the bride came forward and accepted Jesus as Saviour and Lord, and then her young husband followed her, so they were beginning life together in the right way by accepting Christ.

A sad experience came to me while there. It was as follows: A young boy three and a half years old, whose father was a drunken, wife-beating man, died. The neighbors took charge of the body, and as we were miles from town the Sunday school missionary had to act as undertaker. It was indeed a sad duty to perform and one that was unusual, but we are used to doing the unusual things in South Dakota.

Four days were spent at Bonesteel and while there we put several new plans into operation, and we have before us a letter from the pastor in which he tells me the plans are working nicely and that last Sunday they had seventeen new scholars. A Cradle Roll and Home Department will be organized.

I made an extended trip into the renowned Tripp County. People were filing on claims while I was there and many were beginning to build their homes in the new country. One day I began to count the number of settlers we passed as we drove out on the stage, but I got tired as there were so many.

At Colome and Lamro we have churches. The conditions at Lamro were not right either for holding a service or organizing a school, but I saw all the members of the church and held service at Colome in one of our gospel tents.

One has many experiences in these new towns which are 15, 25 and 40 miles from the railroad. At Witten a reunion of cowboys was held, whiskey flowed like water; one young man from Missouri got drunk and in trying to rope a steer fell from his horse twice. In the morning he was found dead by the roadside. What had I to do with this? Simply that a lodge organizer, a saloonkeeper and your missionary prepared the body for its long trip overland to the railroad.

As I saw men under the influence of liquor my heart said, "How long, O Lord, how long?" The same day two half-breeds got into a quarrel, one shot at the other seven times, wounding two men who stood by afraid to attempt to separate them. It is among such scenes that I have been working, sowing the good seed of the Kingdom.

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A Revival in Indiana

Rev. W. E. Houghton reports special meetings with the church at Browns Valley, Ind., assisting Pastor Fisher. "In 1905 I assisted the pastor of the Goshen church at Judson in a series of meetings and in that meeting Bro. F. E. Fisher, who is now pastor here, was converted. He was in the employ of the Vandalia Railroad Company as agent, but after his conversion the Lord called him into the ministry and he is now doing a great work in winning souls to Christ. This is another illustration of what the power of God does for men. Several months before this brother was converted I sold a copy of 'Grace Truman' to his wife and through the reading of this book he was led into the light as to Baptist doctrine and after regeneration there was no hesitancy on his part in uniting with the Baptists. There is a very deep spiritual interest in the meetings here. Men are attending who have not been in the church house for years and members who have been disloyal and doing nothing have renewed their covenant and made confession. The whole community has felt the spirit of God, and one man seventy years old who has been a desperate character has been converted outside of the meetings, and has come in and made his confession and been received as a candidate for baptism."

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The Power of a Bible

"A few years ago I presented an English Bible to a certain woman, who soon after moved to St. Louis, Mo.," says Colporter Judson A. Beuermann. "Going from house to house the other day, I again met this woman, who had just returned to Buffalo. She told me how the Bible helped her during a time of illness in St. Louis and what a change came to her life since that time. She wishes to thank our Society again for the kind gift. Little do we know what the Bibles, books and tracts accomplish which are taken from house to house."

"TWENTY MINUTES FOR DINNER"—COLPORTER C. H. M'KEE OF MEDFORD, ORE., ON THE ROAD

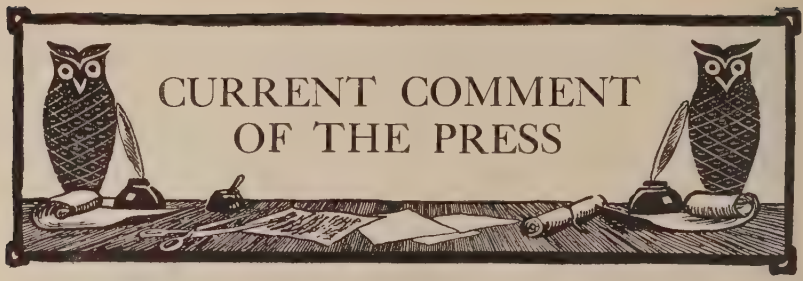
"Twenty Minutes for Dinner"

After a forenoon's successful work near a "lumbering town" of six hundred population, sixteen saloons, a weak, struggling Presbyterian church and Methodist church, both of heroic mould; only two Baptists (women) in the place, we dined by the roadside. "Jim" and "Jeff" (the team of Wagon No. 41) said: "Thank you, we will take rolled barley for dinner, and we are strictly temperate and always drink water only." With bacon and eggs fried over my own little camp-fire and bread and butter, crackers and fruit, I enjoyed a veritable feast, thanking God for the joy of service in the colportage wagon.—C. H. McKee, Medford, Ore.

THERMAL BAPTIST CHURCH AND PARSONAGE
SEE ARTICLE OF PAGE 346

The International Missionary Union

The twenty-seventh annual conference of the International Missionary Union will meet at Clifton Springs, N. Y., June 1-7, 1910. The theme of the conference will be "World Movements Foreshadowing the Coming of the Kingdom." It is anticipated that there will be over 100 missionaries present, representing all denominations and nearly every mission field, in conference with reference to the problems and progress of missionary enterprises. None but missionaries can become members of the Union, but the sessions, which are intensely interesting, are open to the public, and the Board of Control extends an earnest invitation to all interested in missions to attend the conference this year. No other missionary gathering offers equal opportunity to meet representatives of so many missionary societies from the various fields throughout the world, and the privilege of listening to their discussions on present missionary problems is a rare treat, of inestimable value to students of missions. The Sanitarium entertains the members of the Union free of expense, and others wishing to attend can secure accommodations at the Sanitarium or at private boarding places in the village. Missionaries and others who contemplate attending the conference will confer a favor if they will notify the corresponding secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.



Plans for Advance

The Standard: It is undoubtedly true that the budget plan has come to stay, but equally true that it must be somewhat changed. We cannot afford, year after year, to permit our missionary societies to raise the greater part of their funds in the last few months of their fiscal year. That method entails too much nervous strain on society officers and upon all the rest of us, while it is unbusinesslike and expensive. It is high time the Northern Baptist Convention began to provide approved modern methods for missionary administration and missionary service, for the growing enthusiasm and conviction of the laymen—the women have long been enthusiastic and convinced—will soon demand a missionary advance, at home and abroad, advance in giving and on the mission fields.

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East and West

The Watchman: Americans are at first a little puzzled at a term which has often appeared in news despatches from Europe during the last few years, "The Near East." Where or what is that? The term was invented in Europe because of the rise of the Far East in importance in international affairs, and to distinguish the Far East, which means Japan and China and eastern Asia, from western Asia and eastern Europe. "The Eastern Question" has long had a prominent place in European politics. In general it referred to the position of Turkey and its neighbors in Europe, Bulgaria, Roumania and Servia and the rest of the Balkan states. The question at issue is what rights has the Turk in Europe, if any? Many deny that he has any right there. But the great powers of Europe have never been able to agree on a division of the spoils if the Turk should be forced out of Europe and so he has remained there by playing one European power against another. That is the truth of "the Eastern Question" as it has always been known to European politics. But the war between China and Japan and especially the war between Japan and Russia, have raised another eastern question. They have drawn England into an offensive and defensive agreement with Japan, as far as Asia is concerned; they have awakened China to the necessity of developing and using its great resources in products and population; and have arrayed the United States in sympathy with China, and are drawing this country toward China and away from the great powers of Europe. The new eastern question is looming much larger than the old, and to keep it distinct Europeans now speak of the former "Eastern Question" as the question of the "Near East," while the greater problems of the "Far East" are discussed under that head. With the rapid readjustment of international relations the terms East and West are losing their significance. They arose from the act of Pope Alexander VI, who on May 5, 1493, by decree granted to Spain all lands west of an imaginary line drawn from the North Pole to the South Pole at a distance of one hundred leagues west of the Azores and the Cape de Verde Islands, and gave to Portugal all lands of the heathen east of that line. This imaginary line has long since been disregarded, but the terms fixed by this stupendous papal Bull apportioning all the earth have been continued in use for convenience, even though it has long been known that the earth is round and there is no East and no West.

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Missions in the Magazines

Readers will find in the magazines mentioned below articles which have an interest to the student of home and foreign missions.

Harper's Monthly Magazine for April contains the experiences of "A Woman in

the Pennsylvania Silk-Mills," by Florence Lucas Sanville, Executive Secretary of the Consumers' League of Philadelphia.

The *Century* for April in the department "Topics of the Time" speaks some very significant words on "A Revival of Religion." Jacob Riis in telling of the work of "The People's Institute of New York" presents a field which is open to the churches of the city no less than to general organizations.

In the *Forum* for April we see "Burma from an Irrawaddy Cargo Boat," through the eyes of a tourist who takes the trip from Mandalay to Bhamo, and the scenes will be viewed with interest since the town of Bhamo, the center of our work among the Kachins, is quite off the beaten track of travel and does not often appear in general literature. In the article, "The New Regime in Turkey: Its Success and Its Failure," the opinion is expressed that the fall of Abdul Hamid was a death-blow to Panislamism or at least to the supremacy of Turkey in the Islamic world.

The *North American Review* for April continues its strong series on the church, in the article "The Social Ideal and the Christian Church." Other articles of some missionary interest in American periodicals for April are: "A Japanese Appreciation of Lafcadio Hearn," in the *Atlantic Monthly*; "Education Old and New in China," by Professor E. D. Burton, in *The World To-day*; "The Measure of a Man," a story of China, and "Barbarous Mexico," in the *American Magazine*.

Of the English periodicals for March, the *Nineteenth Century* is strong in its articles on the Orient and Africa, as it customarily is. In "The Constitutional Experiment in India," the meeting of the new Council which opened in January is said to be the beginning of a new era in India.

A Missionary Budget

Ever since the first issue of MISSIONS we have tried to make space for this editorial greeting extended by the *Standard*, setting forth as it does most comprehensively and expressively the meaning of MISSIONS and the new order:

The first issue of MISSIONS, the new Baptist monthly magazine, which is the continuation of the special organs of our three great missionary societies, deserves more than a formal notice. MISSIONS is a tangible exhibition of the new spirit of our denomination as applied to the extension of the kingdom. It stands for solidarity, for coördination, for brotherhood. It says from the frontispiece to the last paragraph: "We are not divided, all one body we," so far as our general missionary efforts are concerned—except that the women's societies are not yet included in fact although there in spirit. It is the spirit of the Northern Baptist Convention put in terms of missionary literature. It is an object-lesson of missionary unity. It indicates how complementary each department of missions is to all other departments. The descriptions of our many-sided missionary operations are but closely connected chapters of one book, only separated by chapter headings.

MISSIONS seems too good to be true. One who recalls the alleged insurmountable impossibilities of a united missionary magazine is almost fearful lest he be dreaming and that the beautifully printed pages will fall into three parts as he wakens, and he find himself back in the days—now happily passing into deserved forgetfulness—when one society Ephraim was vexing another society Judah. But let us be thankful that we are awake and alive and that the magazine pages and the societies are actually bound together, the one by stitches of wire and the others by bonds of unity.

The original meaning of the word "budget" was a bag. MISSIONS is another budget, a bag full of well-chosen, well-illustrated missionary material. Its table of contents gives a distinct impression of the wide sweep of our missionary enterprise, of the important character and high purpose of the work, and of the adaptation of the men engaged at home and abroad to the accomplishment of their imperial task. This budget is not only interesting but practical. It affords inspiration and hope.

In making MISSIONS possible, the Northern Baptist Convention and the Societies have done their part well. It remains now for the churches, the pastors, the people to do their share. MISSIONS cannot be a great success until the people make it successful. It cannot fully succeed unless that spirit of coöperation which has brought it into existence shall continue to support it by thoughtful use of its messages and by abundant subscriptions. If, after half a decade of publication, MISSIONS shall not have proved to be of greatest help to our Baptist missionary movement it will be because it has not been properly supported. Let us unitedly say that we believe in missions and in MISSIONS and prove it by giving our help to each.

Practical Methods and Suggestions

Richmond Hill Missionary Meeting

BY REV. HENRY D. COE

FOR some time I had felt, what so many others have felt, that the lack of interest in missionary activity and work lay in the fact of ignorance. And I also felt that this ignorance could in part be removed by making missions the theme of some particular prayer meeting.

One of the most promising methods to bring missionary work before the people lay in using our missionary magazines. Having a fair-sized club of subscribers, this method held out great possibilities. But there existed a difficulty in that there were two magazines and all the members of the club did not subscribe to both. This rather interfered with the plan. However, occasionally I did make use of material in the magazines, making sure to emphasize the source of the material used.

When the matter of the combination of the two magazines was broached I saw my difficulty vanishing. And when the combination was actually effected then I saw my way clearly to use each issue of the new magazine as the basis for a monthly missionary meeting. All the club would be receiving the one magazine, therefore the plan would be feasible.

Upon examining MISSIONS I was pleased to note a list of monthly topics, and the fact that each topic was to be treated in detail for the respective month. The topics appeared to be excellent and adoptable, enabling one to plan his missionary meetings for the year. Upon going over the first program, that for January, several difficulties arose with regard to its usability. In the first place, it appeared too late to be of service for the month intended. One could not well plan for a missionary meeting that month and expect a good meeting with so little time in which to make preparation. Then special literature must be procured. That could not be obtained in time, and if members were asked to get it the probabilities were it would not be gotten, inasmuch as there would not be sufficient interest to lead them to take the trouble, and there is no fund to defray the expense. Again little use was made of the material appearing in the magazine itself. This practically excluded the magazine from use in that particular meeting if that program were employed. Further, a special hymnal was suggested, and one hardly felt like going to the extra expense of purchasing it.

On account of these conditions, I decided to make my own program, and base it upon the material in the magazine. Accordingly I read carefully the various articles, and selected those I thought would be most interesting to be considered at the meeting. Thereupon I asked several members to read those articles and come prepared to give a brief review of their essential points. I myself prepared general matter—from the editorials, etc.—and was also ready to comment upon anything that might be said, as also to supply anything of interest in any article which might be omitted. Hymns with missionary spirit and teaching were selected.

On the evening the subject was handled as expected. Each speaker was given the liberty to speak when he chose. The reviews of the articles were well done. There was earnestness and enthusiasm. Interest was aroused. Instead of limiting ourselves to some specific phase of the work, or some particular territory, we came into touch with the entire work as brought to our attention through the various articles presented. The speakers expressed their pleasure and profit in having read the articles carefully. When I emphasized the work in general, and then drew attention to what our denomination in Greater New York was doing on the foreign field, laying stress upon the Laymen's Movement, and finally giving figures respecting what our own church was doing as a whole and per capita, there was a deal of interest manifest, and I felt that a missionary momentum was really established. We considered the meeting very beneficial.

It is my purpose to repeat the idea, with this difference—I shall use the issue for the month preceding, as then there will probably be others beside the speakers who will have read the various articles and will thereby be prepared to participate in the meeting.

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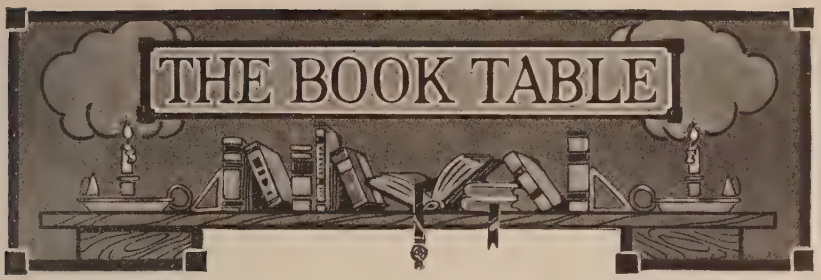
Brief articles descriptive of successful methods relating to missionary and church work are desired.



A Remarkable Book

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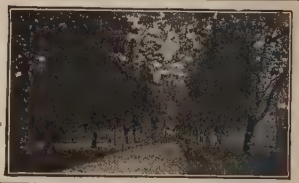

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